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BUDDHISM AND CHRISTIANITY

(Continued)

LETTER III.

R. M. S. Briton.

I WANT to claim your help with some thoughts, which have been crowding in upon me as I have pondered over this question of the relation of Buddhism to Christianity. They carry still further what I wrote in my last letter concerning the need of a more organic conception of the higher religions of mankind. Much of what I am describing may already have been carefully considered by you; but you will not mind if I repeat it, because it has come to me at this time with a new conviction and you may be able to feel something of its freshness as I write it down.

The moving thought with me now,—which has flashed upon me almost with the light of a discovery,—is to find out from my own living experience how much the ancient ideal of India with regard to Ahimsa, which reached its highest expression in the early Buddhist period, is really one with that refusal to use force under any provocation, that utter reliance upon love and love alone, which is such a marked characteristic of the teaching of Christ. "Love your enemies: do good to them that hate you," has a religious history behind it, which goes back to the words of the Buddha when he said "Overcome evil with good."

I see now how very deep this teaching of Ahimsa goes, in *both* religious periods; how it covers the whole of human life and creates a distinct attitude of mind, which might be called (for want of a better name) the non-aggressive character. Retaliation becomes to such a mind unthinkable. "Father, forgive them" is its natural expression even amidst the agony of the cross.

Now I want to turn from this thought to our own Western character and environment. It seems to me that we who live in the West really spend the greater part of our lives in the Old Testament atmosphere, rather than the New. The truth is, that the Sermon on the Mount ideal with its Ahimsa doctrine,—its perpetual forgiveness of injury, its meekness, repels us, rather than attracts us. We neglect it and practically ignore it. On the other hand, we make a strange mixture of our Roman classics, our old Norse legends and our Jewish history, all of them full of blood-thirsty stories, and frame our working ideals of life on these. An Indian student once said,—"Sir, if I told an Englishman that he would inherit the earth, he would be pleased. But if I told him that he should be meek, he would be insulted." There is an immense amount of truth in that story.

We have this old dominating Roman

view of life,—this fighting instinct,—running in our very blood. And the Jew of the Old Testament had it also. It has come out in our European history, even when we were thinking ourselves to be most truly 'Christian'. Look, for instance, at Catholic Spain in the sixteenth century with its Inquisition and conquest of the 'heathen'. Or consider Puritan England of the seventeenth century. Look again at this modern missionary movement of our own day, in which I myself have been so deeply involved, representing as it does an imperialism of another kind, more spiritual, but often subtly aggressive. Do you notice how, at the back of them all, there is this idea of world conquest, this idea of a chosen people or creed which should dominate the earth? How typical of the Old Testament that is! How strikingly it appears again in Islam, the religion of another Semitic people!

I need hardly tell you I believe with a strong conviction, that there are great qualities in the Old Testament ideal, especially in its passion for justice to the poor and the oppressed. The West owes very much to the teaching of the Old Testament in this direction. But the striking fact remains, that the distinctive note in the New Testament ideal—the note not of *conquest* of others, —but of complete *service* of others, —this has been singularly lacking in the spirit of modern Europe. The note of domination, either imperial or ecclesiastical, has been uppermost. Europe has been continually using her immense access of power, not to serve, but to exploit.

Or take a less clear instance, namely, that of St. Paul. His case is less clear, because he had very deeply imbibed Christ's spirit of perfect service. He had passed through a volcanic upheaval of conversion, in which his old life had been turned upside down, and inside out. He had heard the appeal of Christ's love, and could write one of the most moving hymns of love that has ever been written. And yet how different is the aspect of the progress of the world, which he presents, from that of Christ himself! He cannot get rid of

his old Jewish nature. His whole mind is still bent upon domination, only in another and more spiritual form. To him the Christian Church has become the 'elect' people instead of the Jews. That is the subtle change which disguises the old spirit. To St. Paul's mind, there must be always this 'favoured nation' theory, with an environment of outer darkness to set it off. We have still, in St. Paul's teaching, the old popular traditions concerning the 'heathen' who are perishing, while the favoured few are saved. He still takes all these crude things for granted, and argues from them as though they were axiomatic.

And then, turn to the history of the different Protestant sects, which have made St. Paul's doctrines of election and predestination their main platform. They have all, sooner or later, broken out in some narrow expression and interpretation of this Old Testament conception of life regarding themselves as the "elect". It is interesting to note how these very sects are still today the backbone of the missionary society movement throughout the world on its most aggressive side. There is great nobility and sacrifice, but there is this note of dominance also.

Take, on the other hand, the one Christian body, which has been least touched by Paulinism and has been trying instead to carry out the Sermon on the Mount in its life and daily practice,—the Society of Friends. How like a fish out of water this Society has been in Europe! Imperialism has not known what to make of it. It has been persecuted and despised. Its members have been imprisoned for conscience's sake in every generation. It seems hardly able to take root in the West among the masses. And yet it is perhaps the one Christian body most akin to India,—unanxious about proselytes, but regarding anxiously and *carefully* deeply the inner spirit. Is it not also the least dominating of all missionary bodies?

In South Africa, I have had a further object lesson, about which I want to write to you. It has opened my eyes greatly. Indeed, I had never realised

so clearly before, the futility of labelling people by names, and calling them 'Christians' or otherwise. Here is my story :—

The South African Boers out here, who have been in this country for more than a century, are by profession, devout and religious Christians. They belong to what is called the Dutch Reformed Church and they come in long distances every Sunday to Church. They call themselves by the name of Christ, the Son of Man, and yet in practice their whole view of life is based on the theory that they themselves are the 'Chosen People' in the Old Testament sense of the words. And see what racial arrogance it has produced. In the Orange Free State, the African natives have scarcely a single citizen right. The Boers religiously believe, that God meant the Africans for ever and ever to be their servants. As for the Indians, they too belong to the subject races of the world, and must be allowed no privilege.

On the other hand, the Indians themselves under Mr. and Mrs. Gandhi (for Mrs. Gandhi's influence is quite wonderful) are living a life that immediately appeals to me as one with the Christ-life. They are meek and forbearing under terrible persecution. They do not return evil for evil, or railing for railing, but contrariwise blessing,—to quote our own Christian Scriptures. They are also full of joy in their sufferings.

This contrast has been so noticeable, that Englishmen themselves have said to me,—“These Indians under Mr. Gandhi are more Christian than we are.”

Pearson, who has been with me, actually mentioned in one of his speeches, when I was present, that he felt he could understand the Indian position quite naturally, because his mother's family had all been members of the Society of Friends. That remark of his struck me very much. Is it not significant?

Or look at Count Tolstoy in Russia, and his interpretation of the Christian faith through the re-discovery (in his own case) of the Sermon on the Mount. Every Hindu instinctively claims Tolstoy as his own, and Mr. Gandhi found in his writ-

ings the ideal of what Hinduism stands for. Is not that significant also?

You see I am struggling to find out what this unique and ultimate characteristic of Christianity really is, and I feel that without the daily practice of the Sermon on the Mount, Christianity is like salt that has lost its savour.

LETTER IV.

R. M. S. BRITON.

I want to discard at once, on my own account, in all that I am now writing to you, two very harmful conventional phrases,—

(i) The Ahimsa ideal is often called 'passive',—using the word in a distinctly depreciatory sense. I have read a book written by an Englishman in which the "more manly virtues of the West" (as they were called) were contrasted with the "passive" ideals of the East. This is, of course, outrageous,—a libel on manhood, on humanity, on humaneness.

Do not people, who talk like this, ever realise or think out, or try to understand, how the highest example set before us in the West itself by the Christian religion is the Passion of Christ. But here again is only another instance, which shows how the West fails to appreciate the true meaning of Christ's life.

The real touch-stone lies in that very word 'humane'. The final issue before humanity is this :—Is physical power, and material domination, the test of human greatness, or is Ahimsa?

The Jew, the Roman, the Englishman, really believe (in the inner recesses of their hearts) in the former. I am speaking, of course, of the average, not of the exception. But Christ believes in the latter,—“My kingdom,” he says, “is not of this world, else would my servants fight, but now is my kingdom not from hence.” This is the word of Christ, and the word of the Buddha is extraordinarily akin to it.

(ii) The Jew is often called a typical Oriental. The Jew was nothing of the kind. His life history, as a nation, lay along the Mediterranean basin and more and more he gravitated Westward, not

Eastward. On the Eastern side, the Jew has practically disappeared. Even in Christ's own time, the Westward tendency was very strong indeed. The Jew spread over the whole Roman Empire and acclimatised rapidly. The Jew had many dominant qualities which were almost equivalent to the Roman. He intensely believed in the supremacy of his own race and as a nationalist he fought with Rome and very nearly won. When St. Paul went Westward instead of Eastward, to spread the aggressive form of Christianity which he professed, he really went along with the current of the age. Christianity imperialised itself and by so doing in the end gained the Empire. But it lost much of its inner purity. When therefore we speak about the Old Testament spirit, we are speaking of something akin to the spirit and the history of the West,—not something that is typically Eastern.

All this leads up to a point, which has come home to me in South Africa with an entirely new force. It is this. There is a great contrast, in religious effectiveness, between that which wells up to the surface, like a spring of fresh water, and that which is simply believed as an authoritative creed. The latter may be held for centuries and may superimpose a veneer of culture and civilisation upon a people. But all the time it may hardly touch the bedrock nature underneath. A man usually takes out of a creed just as much as suits his own purpose and leaves the rest. Look at Japan, with its Buddhism. Look at the West, with its Christianity.

It is the rarest thing in the world to find a people actually changing its own inner nature. This is why I always feel, that we have never yet written the history of early Buddhism. For that religion *did* change the face of India and it left a permanent impress. The same was the effect of early Christianity, but it was soon overlaid with the imperial spirit. Such movements as these two represent immense spiritual and moral forces. No other forces in human history can be compared with these.

I do not mean for a moment that an

individual may not be 'born again' by his religious faith in every age and thus become a changed man. That second birth is an experience of every vital religion. But even so, this second birth keeps the marks and traces of the old parentage. St. Paul the Christian remained the Jew in his old nature long after conversion. The fundamental nature remains, even in the most violent upheaval of religious conversion: it is transformed, but not, I think, radically altered.

Now I come to the main issue. Christ, the Jewish peasant, lived naturally and instinctively this ideal of Ahimsa, as a part of his innate character and instinct, not as a superimposed creed. He lived it as naturally as the birds of the air and the lilies of the field. It was no strain to him; it was no awful struggle against nature. In Christ, it was as it were an instinct in the blood, which quite naturally and spontaneously expressed itself. It never had to be learnt.

Jesus, as pictured in the Gospels, found it difficult even to be patient with those around him, who wished him to express, in place of this universal ideal of his own, the narrower ideal of the Jewish race as a chosen and peculiar people, who were the special favourites of Heaven. So little is he conscious of this racial spirit within himself, that he cannot tolerate it when he sees it transgressing the bounds of humanity at large. He is impatient with it. For this very thing, in one form or another, is the underlying hypocrisy of the Pharisee, on which he pours such scorn. On the other hand he has an all-embracing sympathy with every part of mankind. It comes out at every moment and over-leaps all conventional barriers. The leper, the fallen woman, the outcast, have his special benediction. He loves the little children, the flowers on the mountain side, the birds of the air. His compassion is like that of God Himself, who 'causes the sun to shine and the rain to fall upon the just and on the unjust.'

His whole life, as far as we can see it has fundamentally this nature. It is just as marked in his word of forgiveness at

this was why I had been hoping that you would have been able to spend your summer vacation in Europe. I quite understand why it was not possible for you to accept my invitation, and what a great sacrifice it was for you. There are times when one has to be utterly reckless; but it seems to me, that, for you, those times never come to their end. However, it makes me eager to come to your rescue and lure you away from your work and drag you into the delicious depths of neglectfulness of duty.

I am myself dreaming of such a glorious opportunity; and when it does come, you may be sure that I shall claim your companionship in my path of idleness, strewn with unanswered letters, forgotten engagements and books with uncut pages. But we are fast getting into the vicious habit of keeping ourselves busy. Before long, we shall lose all taste for leisure, for refinements of laziness.

Perhaps a day will come, when I shall pine for doing my duty, and my pious example will be quoted in text books on which I shall have to pass my examination in my next birth! Please know that I am serious! I am afraid of trampling down the limits of my arrested twenty-seventh year* in sheer haste for keeping appointed time! When one is not compelled to keep count of time, one forgets to grow old; but when you must constantly consult your watch, you are pushed into your twenty-eighth year directly you complete your twenty-seventh. Do we not have the example of Nepal Babu† before our eyes? He never respects time; and therefore time fails to exact its taxes from him and he remains young. In this, he is an inveterate non-co-operator,—he has boycotted the Government of Chronometry! And I want to register my name on the list of his *chelas*. I shall strew my path of triumphant unpunctuality with shattered watch dials, and miss my trains that lead to the terminus of mature age.

* Referring to a child's remark that the Poet must always remain 'at the age of twenty seven', and never grow older.

† A teacher at the Ashram, loved by all.

But, Sir, what about my International University? It will have its time-keeper, who is no respecter of persons,—not even of the special privileges of some twenty-seventh year which has taken its Satyagraha vow never to move forward. I am afraid its bell will toll me into the haze of hoariness across the grey years of fifty. Pray for my youth, my dear friend, if it ever dies of old age, brought about by self-imposed responsibility of ambitious altruism!

This is a beautiful country, a dwelling place of the Gods invaded by man. The town is so dainty and clean with its river of limpid water and the sky unpolluted by the belching of smoke. The big towns, like New York and London, are vulgar because of their pretentious hugeness and perpetual bustle. In the streets here, motor cars are few and crowds are leisurely. It is a town that seems to have been created in the atmosphere of vacation. And yet it is not sluggish, or somnolent. Life here flows like its own bright river, humming a song and breaking into merry peals of laughter.

I fervently hope that you will not run away before I reach home. My mind is so full of plans, which it must discuss with you or else it will burst. The kernel of a plan is for carrying it out, but the most delicious part of it is the pulp, which is merely for discussion. I must have you for this game of agreeing and disagreeing, putting down figures on paper and then flinging them into the waste paper basket.

Geneva, May 6, 1921.

To-day is my birth-day. But I do not feel it; for in reality, it is a day which is not for me, but for those who love me. And away from you, this day is merely a date in the calendar. I wish I had a little time to myself to-day, but this has not been possible. The day has been crowded with visitors and the talk has been incessant, some part of which has unfortunately lapsed into politics, giving rise to a temperature in my mental atmosphere of which I always repent.

Politics occasionally overtakes me like a sudden fit of ague, without giving

sufficient notice ; and then it leaves me as suddenly, leaving behind a feeling of malaise. Politics is so wholly against my nature ; and yet, belonging to an unfortunate country, born to an abnormal situation, we find it so difficult to avoid its outbursts. Now when I am alone, I am wishing that I could still my mind in the depth of that infinite peace, where all the wrongs of the world are slowly turned up, out of their discordance, into the eternal rhythm of the flowers and stars.

But men are suffering all over the world and my heart is sick. I wish I had the power to pierce this suffering with music, and bring the message of abiding joy from the deeper regions of the world soul, and repeat to the people who are angry and to the people whose heads are bowed down in shame,—आनन्दो जगत्स्य सृष्टिस्तानि मृतानि जायन्ते, आनन्देव जातानि जीवन्ति, आनन्दं सम्प्रयन्त्याभिसंविशन्ति—“From joy all things are born, by joy they are maintained, and into joy they proceed and find their end.”

Why should I be the one to air our grievances and give shrieking expression to the feeling of resentment ? I pray for the great tranquillity of truth, from which have welled forth the immortal words that are to heal the wounds of the world and soothe the throbbing heat of hatred into forbearance.

The East and the West have met,—this great fact of history has so far produced only our pitiful politics, because it has not yet been turned into truth. Such a truthless fact is a burden for both parties. For the burden of gain is no less than the burden of loss,—it is the burden of the enormity of corpulence. The fact of the meeting of the East and the West still remains concentrated on the surface,—it is external. The result is, all our attention is diverted to this surface where we are hurt, or, where we can only think of material profits.

But deep in the heart of this meeting is slowly maturing the seed of a great future of union. When we realise it, our mind regains its detachment from the

painful tension of the immediate present and attains its faith in the eternal,—it is relieved from the hysterical convulsions of exasperated despair. We have learnt from our ancestors that अद्वैत (Advaitam) is the eternal significance of all passing events—अद्वैत, which is the principle of unity in the heart of dualism,—and the dualism of East and West contains that unity and therefore it is sure to be fulfilled in union.

You have expressed that great truth in your life. In your love for India, you carry that message of Eternity. In you the apparent conflict of the East and the West has unveiled the great beauty of its inner reconciliation. We, who are clamouring for vengeance, and are only conscious of the separateness, and are therefore expecting absolute separation have not read right the great purpose of our history.

For passion is darkness. It exaggerates isolated facts, and makes our minds stumble against them at every step. Love is the light, that reveals to us the perfection of unity, and saves us from the constant oppression of the detached,—of the immediate.

And therefore I embrace you, take my inspiration from your love, and send you my birth-day namaskar.

Near Zurich, May 10, 1921

I have just received a birthday greeting from Germany through a committee consisting of men like Eucken, Harnack, Hauptmann, and others, and with it a most generous gift consisting of at least four hundred copies of valuable German books. It has deeply touched my heart, and I feel certain that it will find response in the hearts of my countrymen.

Tomorrow I have my invitation at Zurich, and on the 13th of this month I leave Switzerland for Germany. Haven't I said to you, in some letter of mine, that my life has followed the course of my celestial namesake, the Sun,—and that the last part of my hours is claimed by the West ? How genuine has been the claim I never realised before I had visited

the continent of Europe. I feel deeply thankful for this privilege, not only because it is sweet to realise appreciation from one's fellow-beings, but because it has helped me to feel how near we are to the people who in all appearance are so different from ourselves.

Such an opportunity has become rare to us in India because we have been segregated from the rest of the world. This has acted upon the minds of our people in two contrary ways. It has generated that provincialism of vision in us, which either leads to an immoderate boastfulness, urging us to assert that India is unique in every way,—absolutely different from other countries,—or to a self-depreciation which has the sombre attitude of suicide. If we can come into real touch with the West through the disinterested medium of intellectual co-operation, we shall gain a true perspective of the human world, realise our own position in it, and have faith in the possibility of widening and deepening our connection with it. We ought to know that a perfect isolation of life and culture is not a thing of which any race can be proud. The dark stars are isolated, but stars that are luminous belong to the eternal chorus of lights.

Greece was not shut up in the solitude of her culture, nor was India, when she was in the full radiance of her glory. We have a Sanskrit expression तन्नष्टं यन्नदीयते 'that which is not given is lost,' and India, in order to find herself, must give herself. But this power of giving can only be perfected when it is accompanied by the power of receiving. That which cannot give, but can only reject, is dead. The cry which has been raised today of rejecting Western culture only means the paralysing of our own power to give anything to the West. For, in the human world, as I have said, giving is exchanging. It is not one sided, and therefore our education will not attain its perfection by refusing to accept all lessons from the West, but by realising its own inheritance, which will give us means to pay for such lessons. Our true wealth,

intellectual as well as material, lies not in the acquisition itself, but in our own independent means of acquisition.

So long as our intellectual attainments were solely dependent on an alien giver, we have been accepting and not acquiring. Therefore these attainments have mostly been barren of production, as I have discussed in my pamphlet on Education. But it would be wrong to blame the Western culture itself for such futility. The blame lies in not using our own receptacle for this culture. Intellectual parasitism causes degeneracy in the intellectual organs of one's mind, and therefore it is not the food, but the parasitism that has to be avoided.

At the same time I strongly protest against Mahatma Gandhi's trying to cry down such great personalities of Modern India as Ram Mohan Roy in his blind zeal for crying down our modern education. It shows that he is growing enamoured of his own doctrines, which is a dangerous form of egotism, that even great people suffer from at times. Every Indian ought to be proud of this fact, that, in spite of immense disadvantages, India still has been able to produce greatness of personality in her children, such as we find in Ram Mohan Roy. Mahatmaji has quoted the instances of Nanak, Kabir, and other saints of Medieval India. They were great, because in their life and teaching, they made organic the union of the Hindu and Muhammadan cultures,—and such realisation of the spiritual unity through all differences of appearance is truly Indian.

In the modern time, Ram Mohan Roy had that comprehensiveness of mind to be able to realise the fundamental unity of spirit in the Hindu, Muhammadan and Christian cultures. Therefore he represented India in the fulness of truth, and this truth is based, not upon rejection, but on perfect comprehension. Ram Mohan Roy could be perfectly natural in his acceptance of the West, only because his education had been perfectly Eastern,—he had the full inheritance of the Indian wisdom. He was never a school boy of the West, and therefore he had the dignity to be the

friend of the West. If he is not understood by Modern India, this only shows that the pure light of her own truth has been obscured for the moment by the storm clouds of passion.

Hamburg, May, 17, 1921.

It has been a perpetual sunshine of kindness for me all through my travels in this country. While it delights me, it makes me feel embarrassed. What have I to give to these people? What have they received from me? But the fact is, they are waiting for the day-break after the orgies of night, and they have their expectation of light from the East.

Do we feel in the soul of India that stir of the morning which is for all the world? Is the one string of her *Ektara* being tuned, which is to give the keynote to the music of a great future of Man,—the note which will send a thrill of response from shore to shore? Love of God in the hearts of the medieval saints of India,—like Kabir and Nanak,—came down in showers of human love, drowning the border-lines of separation between Hindus and Musalmans.

They were giants, not dwarfs, because they had the spiritual vision whose full range was in the Eternal,—crossing all the barriers of the moment. The human world in our day is much larger than in theirs; conflicts of national self-interest and race-traditions are stronger and more complex; the political dust-storms are blinding; the whirlwinds of race antipathy are fiercely persistent; the sufferings caused by them are world-wide and deep. The present age is waiting for a divine word, great and simple, which creates and heals; and what has moved me profoundly is the fact that suffering man in Europe has turned his face to the East.

It is not the man of politics, or the man of letters, but the simple man whose faith is living. Let us believe in his instinct; let his expectation guide us to our

wealth. In spite of the immense distractions of our latter day degeneracy, India still cherishes in her heart the immortal mantram of Peace, of Goodness, of Unity,—

Shantam, Shivam, Advaitam.

The message of the One in the All which had been proclaimed in the shade of India's forest solitude is waiting to bring reconciliation to the men who are fighting in the dark, who have lost the recognition of their brotherhood.

Of all the men in Modern India, Ram Mohan Roy was the first and the greatest who realised this truth. He held up high the pure light of the Upanishads that shows the path by which the conqueror of the self स्वर्गमेवाविशन्ति 'enter into the heart of the all,'—the light which is not for rejection but for comprehension.

Musalmans had come to India with a culture which was aggressively antagonistic to her own. But in her saints, the spirit of the Upanishads worked in order to attain the fundamental harmony between the things that were apparently irreconcilable. In the time of Ram Mohan Roy, the West had come to the East with a shock that caused panic in the heart of India. The natural cry was for exclusion, which was the cry of fear, the cry of weakness, the cry of the dwarf. But through the great mind of Ram Mohan Roy, the true spirit of India asserted itself and accepted the West, not by the rejection of the soul of India, but by the comprehension of the soul of the West.

The mantram which gives our spiritual vision its right of entrance into the secret of all things, is the mantram of India, the mantram of Peace, of Goodness, of Unity,—शान्तं शिवमद्वैतम् Shantam, Shivam Advaitam. The distracted mind of the West is knocking at the gate of India for this. And is it to be met there with a hoarse shout of exclusion?



RESERVE FUNDS

A very interesting feature was brought out in the discussion on Railway Budget, in the Legislative Assembly, on the question of Reserve Funds, and the speech of Mr. K. C. Neogy and the reply of Sir Malcolm Hailey were very pointed.

The chief points at issue were that the present condition of Indian Railways was due to the non-creation of reserve funds, which had the effect of inflating the revenues only on paper and of increasing non-productive expenditure in the way of payment of surplus profits to companies and to the making over of India's rolling stock and materials to the War Office by process of sale for use in Mesopotamia and elsewhere, when Indian Railways are said to be half starved for want of rolling stock.

It is to be borne in mind, however, that there were several features that operated against creation of "Reserve Funds" in the past.

In the first place, the railway property is one of continuous renewals and replacements. Under ordinary circumstances, renewals are made out of revenue but to a limited extent, and the greater additions and improvements out of Budget grants.

The non-paying condition of the lines, in their early and middle periods, operated against Reserve Funds, because if "Reserve Funds" had been created when the railways did not earn the guaranteed dividend, the taxation on the Indian people would have been greater. For many years, the guaranteed dividend was made up by taxation whenever there were deficits, and this was necessary for several years after the railways came into existence in India. It was only during the last 17 or 18 years that the railways, taken as a whole, became paying concerns to the Government.

Then after the railways were acquired by the State there came another heavy charge against the Railway Revenue in the way of payment of annuities in redemption of capital and interest on annuities. This was the inevitable result of railways not having been made out of State funds from the beginning,

or at least after Lord Lawrence had clearly and very forcibly demonstrated that it was to the interest of India to have State owned and State managed lines. Money had after all to be found by India at the end, in all cases, to acquire the railways and the effect of not finding the money from the very first was the inflation of Railway capital through non-productive expenditure. In most cases of trunk lines, the capital was inflated by 38 per cent in excess of the actual share value in the way of payment of premiums, leaving aside the factor of payment of surplus profits in addition.

It is to the best interest of India that the process of acquiring the railways should be faster, as this will not only prevent wastage of money in payment of interest on annuities and of surplus profits, but will enable India to demand surrender of railways by means of legislation, by paying the companies up. Even if some compensation has to be paid, that would be better. In this connection I would draw attention to the following from my oral evidence before the Indian Railway Committee :—

"The Chairman drew attention to that part of Mr. Ghose's memorandum in which he had recognised the difficulty of finding all the capital required for the Railways. Mr. Ghose agreed that a great deal of capital is wanted for Railway Development, and that still more would be necessary if, in addition, existing companies had to be bought out. The Chairman suggested that this might be an objection to immediate purchase even if the policy were approved. Mr. Ghose, however, was of opinion that it would be wise to carry the policy into effect as soon as possible *even if it involved railways temporarily going short of capital for improvement*. He would propose that, if a loan of £30 million was raised, £20 million should be used for improvements and £10 million reserved for buying out the guaranteed companies."

Then, so far as I can remember, the contracts with the several companies do not provide for creation of "Reserve Funds" for they called for division of surplus profits after payment of all working expenses (which include paying of interest on Government share of capital, the guaranteed interest on company's share of the capital, payment of annuities in redemption of capital and interest on annuities held by companies).

But if greater expenses are incurred in keeping the property up-to-date and all renewals, replacements, and improvements and even increased rolling stock and facilities to meet increased traffic, to a great extent, are charged to Revenue, it will be as good as Reserve Funds. For there are other factors to be considered, outside of railways, which may be brought in reasonably against creation of Reserve Funds for railways.

The system of "lapses" in the past and the spirit of the "lapses" operated against Reserve Funds too, besides creating a tendency in the past of the railways to spend money hurriedly, and sometimes not very economically and judiciously, to prevent lapses.

Then again, the late Mr. Gokhale, in his Budget speech after Pudget speech, strongly advocated that whenever there was surplus of revenue it should immediately be spent first in giving relief to the Indian people by withdrawal of or reduction of taxes and, secondly, in greater grants on heads like "sanitation" "education" "irrigation" etc., and that great statesman of India held the view that railway extensions should not take place in India at the rate it was going on. He pointed out, as General Sir Richard Strachey had done before, that the proposals for railway extensions in India were excessive and were backed by British interests, "who in reality are not interested in the taxation of the country." Mr. Gokhale further emphasised that whatever benefits the railways had brought to India they were not unmixed blessings, for they assisted in destroying India's non-agricultural industries, which was a great economic loss to the country. Again Mr. Gokhale very strongly advocated more expenditure on irrigation, which benefitted the ryots very directly and largely than railways, and although Mr. Gokhale did not get all that he asked for those arguments of his would have gone against creation of Reserve Funds for railways. In fact, very strong arguments can be brought against keeping money in reserve funds on any account, when India wants relief in the way of reduction of taxes and increased expenditure on nation building works. And the late Mr. Gokhale in one of his Budget speeches said as follows :—

"My Lord, I have so far tried to show (1) that the huge surpluses of the last four years are in reality only currency surpluses, (2) that the taxation of the country

is maintained at an unjustifiably high level and ought to be reduced, and (3) that India is not only poor, very poor country, but that its poverty is growing..... The English mercantile classes have been conciliated by the Government undertaking construction of railways on a large scale..... a policy which, whatever its advantages, has helped to destroy more and more the few struggling non-agricultural industries that the country possessed and throw a steadily increasing number on the single precarious resource of agriculture. And this railway expansion has gone on while irrigation, in which the country is deeply interested, has been neglected."

The inflation of Railway Revenue merely on paper and non-productive expenditure in payment of surplus profits. This could be avoided if the Government had adopted the policy of spending larger sums out of revenue on renewals, replacements, improvements and even additions to rolling stock to meet increased demands of traffic. *All these are very proper charges against "Revenue"* and would have served the same purpose as "Reserve Funds" without locking up money, which is so badly needed, in all directions.

What would Mr. Neogy say when he realises that State railways, after being built by the State and after even being found to be paying, were made over to the company lines? For instance the Rajputana Railway, which was described by Sir A. M. Rendal "as a wonderfully profitable line," was made over to the B. B. & C. I. Railway Company.

There is one very important factor that operates against Indian railways being kept to the mark and fully equipped. Instead of payments being made in the way of surplus profits to companies that money should go towards improvements in the interest of the Government and of the Indian people; but these interests clash with the interests of companies. In my written evidence tendered to the Railway Committee I made the following observations on this point :—

The Railway Companies receive a share of the surplus profits (after deducting all expenses of working interest on capital, etc.). The surplus profits are shared between the Government and the Company generally in ratio of the share of capital held by each.

The Government are interested in seeing that the property of the Railway, of which they are the owners, is kept in good condition and repair, and, that all fresh capital proposed to be spent on a railway is to the interests of the Government and of the Indian people.

But, on the other hand, the main interests of a railway company would be to make the most of the railway as a dividend earning concern, during the term of lease. Therefore, the interests of the Company and of the Government may not be indentially the same in all respects.

The Indian Railways (trunk lines mainly) are the property of the State. The Indian Government is the owner and the lessor of the lines. The Railway Companies are merely the working agents or lessees.

The parting of India's rolling stock and materials for the benefit of the British Empire and for use in Mesopotamia and other places might have benefited Empire as a whole, but this process was distinctly detrimental to India. India itself is and was in need of materials and stock, and the Indian people, their trade and industries suffered by the loss of these, and then again, because of the loss of these

materials and rolling stock, India will have to pay much higher prices to get them replaced. And not only this; India will have to borrow money to pay for what she had, but gave away or sold. Would India be given any compensation for this? Further, the purchases will have to be made at much higher prices not only because of general rise in prices, but to pay, in some cases, non-competitive prices to manufacturers of Great Britain. These facts speak for themselves.

S. C. GHOSH.



INDIAN ART

ITS CREATIVE POWER

ART is the result of the creative process of mind. Creation presupposes the creator and that which has to be created. Life is the material of the artist. He forms it into the work of art. Being creation the work of art is organic and justifies its existence in itself. Lines, surfaces, volumes and colours are connected in every single work of art in unique relation by significant form and bear the melody of the eternal.

Every country and every epoch appreciates life in a different way and consequently the direction in which the artistic mind is working is altered by every generation, with the effect that the number of spiritual worlds on this earth is immense. We are surrounded by these worlds, they wait silently until their secret becomes a living force once more.

It is necessary to forget all symbolism, for the forms of art are in themselves direct signs of an ultimate reality and do not need ideas to interpret them.

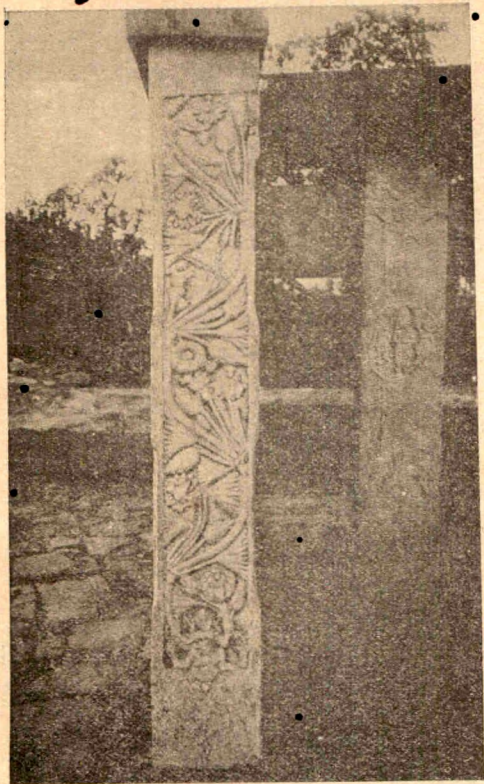
The mighty composition of the "Trimurti" in the cave temple of Elephanta emerges, enshrined in quadrangular darkness, from the wall of the rock out of which it is chiselled. Perfect symmetry and an equal crescendo of the modelled form ascending from the profile of one head to the front

view of the central head and decreasing towards the third head in profile embraces



Trimurti, Elephanta.

the trinity. Their bodies have sunk in the stone and have become nameless, losing all bodily peculiarities. They are nothing



Railing of Stupa No. II, Sanchi.

but the heavy mass of a monument through which the breath of the God personality passes almost invisibly. Tender undulations glide over eyebrows and round cheeks. This rhythmic horizontal movement is compensated by a vertical arrangement of the headwears, which crown the trinity in form of a triangle.

The composition of elements of physical appearance and their reduction into a combination of horizontal and vertical directions which hold one another in an unshakable equilibrium constitute the artistic form of Siva, Vishnu and Parvati.* This is one way of artistic realisation in India.

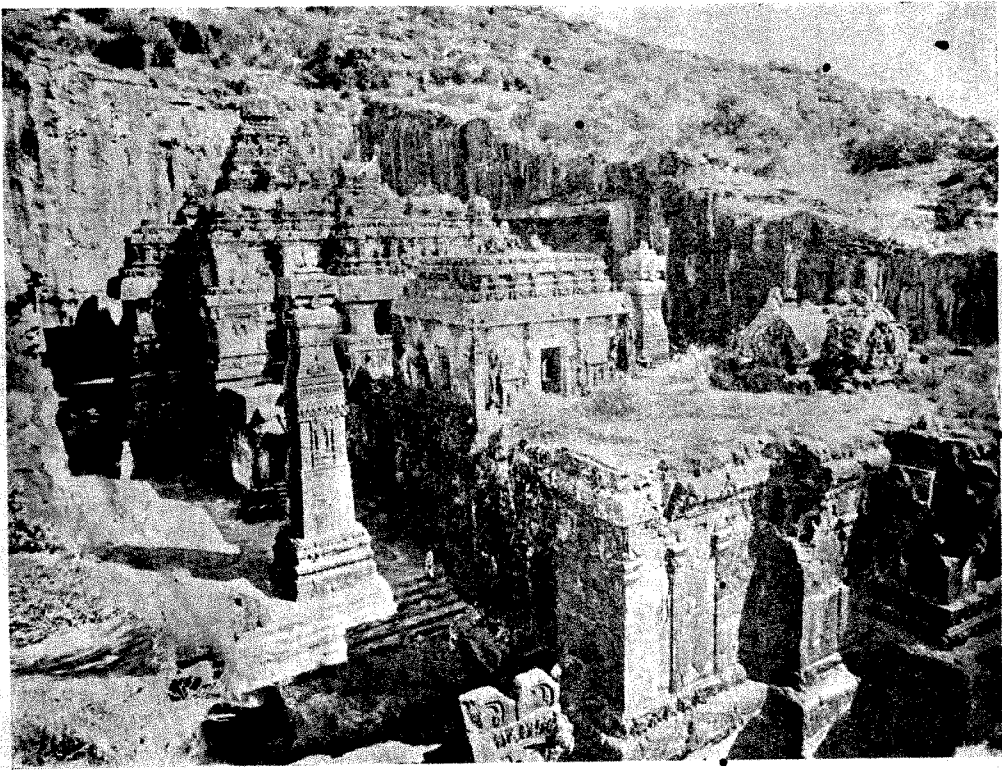
Another way does not lead to visualisation of the spiritual but starts from the animation of nature. After all there are

no limits between the spiritual world and that of nature. The abstract is manifest by concrete form, whilst nature in itself is significant of the "absolute spirit" and both are equally important themes for the artist. He takes the flowers of earth and makes them grow, super-abundant in their bloom along the panel of a stone pillar, springing off from the broad and soft wave of a lotus stalk. Flowers and water birds there populate a world of pure rhythm, free from dissonances, where every bud and every leaf are novelties which have not got their like and where imagination and reality are identical. Such a representation is more than mere decoration or embellishing ornament; it is a sculptured song which praises the life of the lotus. Indian art neither depicts nor does it interpret nature, but recognizing the rhythm of life it creates a spirited form of nature by means of its own, in our case by the pervading course of the undulating stalk, which carries the round, full blown flowers and the sharply pointed buds with equal charm.

Whatever is represented in Indian art, it is carried out with the same intensity, for the imagination of the artist does not depend upon the object, although his sensitiveness is so flexible as to react upon every impulse. Thus he develops new laws of form out of new themes. There is no other civilisation where the artistic imagination is so autocratic. It goes so far in its aim that it cannot fulfil its task. Therefore it invents a new discipline, which does not govern the work of art by composition only, but enforces itself on every single part in a most intricate manner. The temple of Ellora cut out of the rock is a typical example. Sumptuous display of sculptured details overpowers all obstacles and indulges in an indefatigable invention and conglomeration of forms. Artistic deliberation becomes replaced by inexhaustibility, measure by fullness, composition by the effort of creative energy.

This productivity limits itself by its own intensity by condensing its sway into the simplest and most economic

* If Burgess and Mr. Havell's interpretation is right. See *Ars Asiatica* III. The Trimurti at Elephanta.



Kailash Temple, Ellora.

means of art, that is into the line. In the wall paintings of the Ajanta-caves where landscape and architecture, God, man and animal are woven into an impenetrable thicket of colours and forms, it is the line which bears the expression and significance of the scenes.

These few examples indicate some of the Indian principles of art. They are as essential for Indian art as for instance the reduction of the three dimensions of reality to the two-dimensioned surface of the relief or painting in Egyptian art or the triangle scheme of the European Renaissance composition or the diagonal arrangement of Baroque-pictures. It is the peculiarity of Indian art that it cannot be reduced to one artistic conviction, but that it amalgamates contrasting tendencies through the strength of its vitality.

Structure and measure are the means employed in Indian art in order to express the Absolute by form. They determine for instance the appearance of a Buddha-

figure to an equal extent as they help the Hindu artist to realise the idea of *Prajna-paramita*. Entirely different from this principle of composition is the undulating movement which runs through almost every figure and composition. Wherever the artist aims to give form to the living substance, whether it be human or plant life or the life of an action, it reveals to him its existence in the form of undulating movement. The wavy stalk of the lotus, therefore, is the leading motif of Indian art. In this way geometrical structure is adequate to the conception of the abstract, whilst the undulating movement is significant of life. Both afford endless themes and numberless realisations to Indian art. But a third factor, namely the artistic productivity itself, evolves a kind of composition significant merely of itself. The *heaping* of forms is expressive of creative energy, whilst the *line* employed in Indian art stands for the creative emotion.

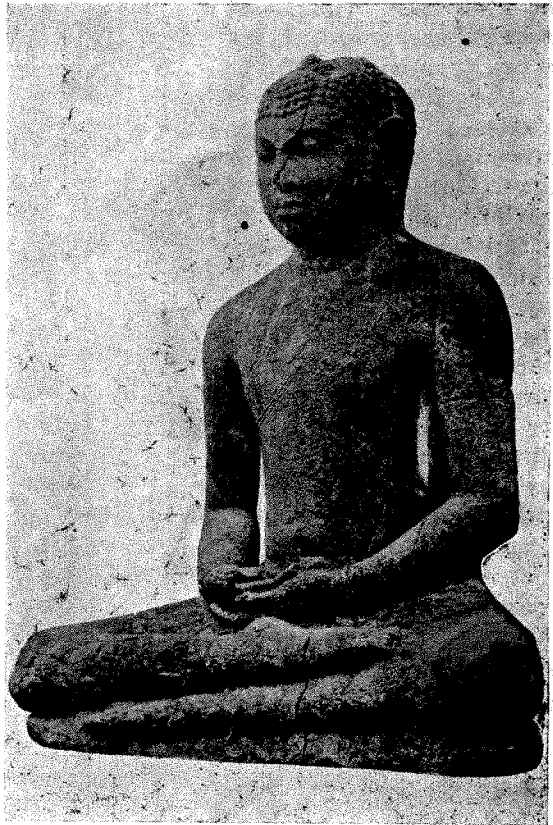
But those are abstractions, though



Group, Sanchi.

inevitable if we have to deal by words with works of art which are complex and organic wholes. With whatever spiritual attitude an Indian work of art corresponds, it is always pulsating with vibration and breathing the animation of form. The Indian artist is possessed by this inner movement of life. In the typical representations of a woman and a tree for example, a union which is emphasised through all the centuries of Indian art it is not only the graceful position of the female figure, but it is the playful rhythm which flows through the stem of the tree and the body of the woman, which caresses the fruits and bends her arms and gives such an idyllic harmony to the group.

The tranquil and austere figure of Buddha, which lives in quite a different psychical atmosphere, though disciplined by a grand physical immobility none the less is pervaded by an inner rhythm. Life glides down the downcast eyes, down the smooth arms and reposes on the meditating hands; it glides over the whole body and rests on the crossed legs. The inner unity of the transfigured



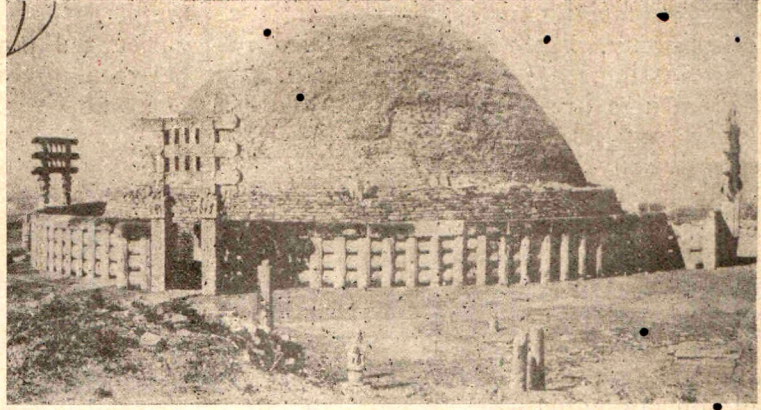
Buddha, Ceylon.

body of the Tathagata neither consists in an organic appearance of the figure nor in the regularity of the artistic structure only, but is brought forth by the immanent flowing rhythm which runs from one form to the next.

In the various representations of Siva Nataraja's dance no front or back, no right or left exist any longer, nor are there any gestures in this dance, for movement has intoxicated the whole so that the actual dimensions of space and the moment of time fade away for movement replenishes time with all directions. The artist in his realisation of dancing energy necessarily has to invent a body which only by a multiplicity of arms is able to visualize its supernatural moving force. This restless and complete movement being the entire unfoldment of all movement possible and thus having an equilibrium in itself is, however, in a deep sense, repose; just as on the other hand

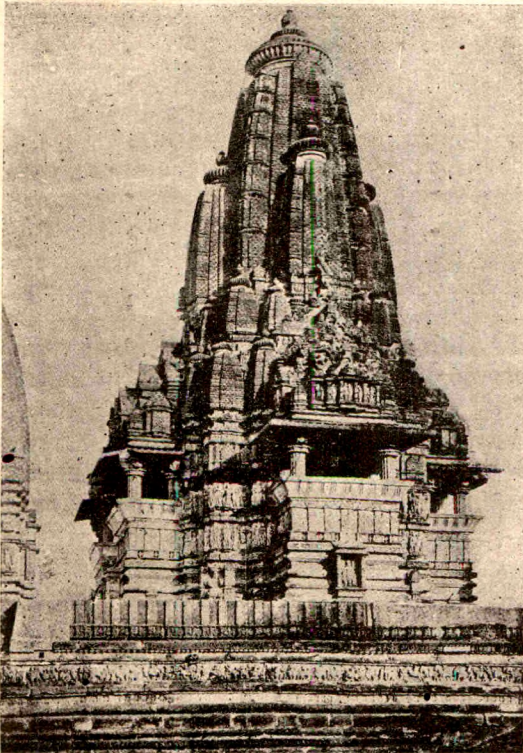
the motionless figures of Buddha are integrations of latent motion.

The Indian artist is possessed by the inner movement of life. To the monument which by its destination has to be restful he gives a form, which by integrating all movement is rest in itself. The stupa, the Indian monument, reposes in the shape of a hemisphere on the ground. What a contrast to the Egyptian pyramid, that monument which has the same importance for Egypt as the stupa has for India. There the precise form of the four-sided pyramid points decidedly in straight lines to its summit; in India on the other hand there is a movement round about in circles which does not lead to any other end than again to a circle.

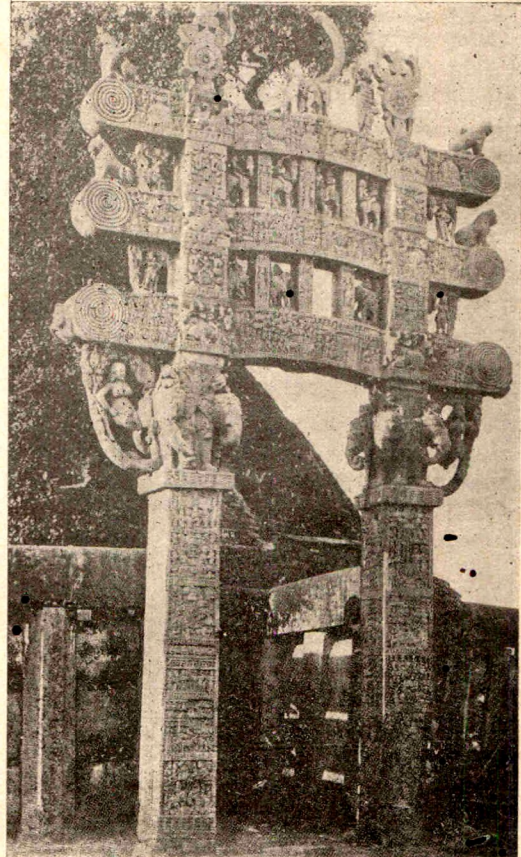


Sanchi Stupa, General view.

Movement is thus the productive element of Indian form; it determines architecture and the pictorial arts, the representation of the animated and in-



Chaturbhuja Temple, Khajuraho, from West.



Sanchi Stupa, Northern Gateway.

animate things. It also influences the rendering of facial expression, the artistic physiognomy, which appears glorified in an everlasting state of soul's movement. The features are destitute of all individuality and are reduced to their own expressive rhythm.

This inner rhythm pervades all figures of nature and makes them all equally important to the Indian artist, but (in an inverse way) only that which he shapes into figure has to his mind artistic significance. Because he sees the whole of nature as animated, without emptiness and full of meaning his work of art also must be entirely organized, that is to say no surface is allowed to remain vacant and no form without life and expression.

Thus not only every single relief or painting is fully covered with figures but a whole architectonic frame, the Sanchi gateways, for instance—is as thickly covered with sculptured plates, as the plates on their part are filled with figures. The artist, persecuted by a dread of emptiness, is afraid ever to come to an end and so he replenishes even the interstices of architecture with figures and crowns the top of the structure with as many statues as possible.

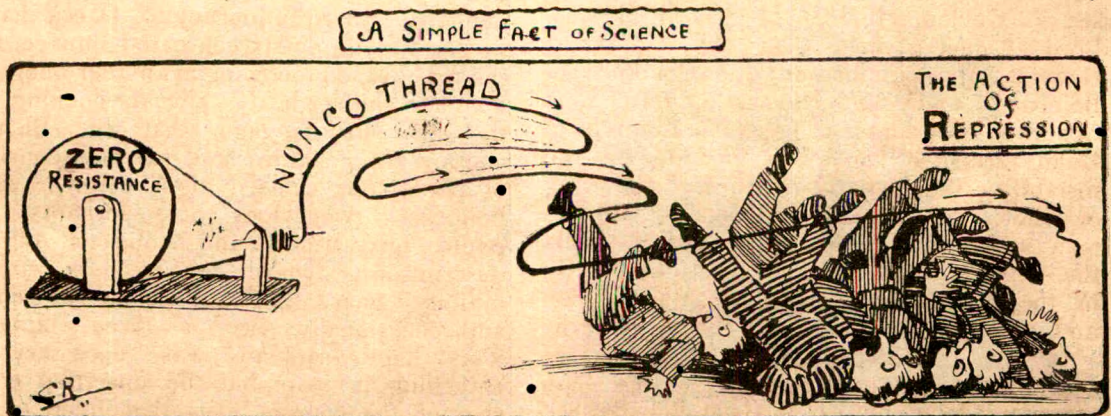
In a similar way the outside of a temple is completely dissolved into most variegated plastic forms. No limit exists between architecture and sculpture; the one goes over into the other, and their fusion is the result of an artistic activity, which is not satisfied with the static structure of a building but causes one form to grow out of the next, so long as any material is left. That is the way architecture is transformed into plastic. As for the dancing Siva so for these temples there is in an artistic sense no front or back; but merely an uninterrupted movement, which abides in roundness.

The possibilities of Indian art are unlimited. Its creative genius applies the element of rhythmically moved form to the visualisation of the unity of man and nature, spirit and matter, plastic and architecture, which are, whether mathematically simplified or tropically exuberant, the immediate expression of inner experience.

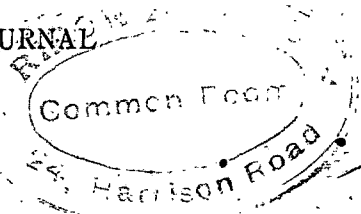
STELLA KRAMRISCH.

Visva-Bharati

Santiniketan



By the courtesy of the artist Mr. Charu Chandra Roy, B.Sc.



BISHOP HEBER'S JOURNAL* (1824-25)

MANY of us know Bishop Heber by his poem on 'An Evening Walk in Bengal' beginning with the following lines :—

Our task is done ! on Gunga's breast
The sun is sinking down to rest ;
And, moor'd beneath the tamarind bough,
Our bark has found its harbour now,
With furled sail, and painted side,
Behold the tiny frigate ride.
Upon her deck, mid charcoal gleams,
The Moslem's savoury supper steams.
While all apart, beneath the wood,
The Hindoo cooks his simpler food :

Some of us, of an antiquarian turn of mind, may also know that the learned bishop was one of the earliest and ablest critics of Indian architecture, and it was he who, describing the ruins of old Delhi, wrote the famous line :

"These Patans built like giants, and finished their work like jewellers."

Bishop Heber landed in Calcutta in October 1823, and in June of next year he started on a visitation of his diocese, which in his time comprised the whole of British India. His first station was Dacca, where he proceeded by boat, and thence, *via* Rajmahal, Bhagalpur, and Benares, he went to Allahabad, where his land journey commenced. Visiting Delhi, and the hill station of Almorah, he struck south across Jaypur and Chitor to Baroda, whence he proceeded to Bombay, and from Bombay he returned to Calcutta by sea *via* Ceylon. In 1826 he visited Madras. Lord Amherst was then the Governor-General, Mr. Elphinstone was Governor of Bombay, and Sir Thomas Munro was Governor of Madras. The titular Emperor of Delhi furnished "an awful instance of the instability of human greatness," the king of Oudh was the only independent Mussalman sovereign, whereas in Central India the names that occur most frequently in the Journal are those of Amir Khan and Scindiah. But the back of the

Marhatta power had been broken, and the only power which at that time counted for anything in the eyes of the East India Company was the Jât Kingdom of Bharatpur, for the Lion of the Punjab, Ranjit Singh, was just beginning to make his presence felt. The Company, however, had firmly established itself all over the continent, and was the most considerable power in the land. In Central India, its might was represented by Sir David Ochterlony, whose monument is one of the sights of the Calcutta maidan. Says Bishop Heber,

"His history is a curious one. He is the son of an American gentleman who lost his estate and country by his loyalty [to England] during the war of separation. Sir David himself came out a cadet without friends, to India, and literally fought his way to notice. The most brilliant parts of his career were his defence of Delhi against the Marhatta army, and the conquest of Kemaon from the Gorkhas. He is now considerably above seventy, infirm, and has often been advised to return to England. But he has been absent from thence fifty-four years ; he has there neither friend nor relation, he has been for many years habituated to Eastern habits and parade, and who can wonder that he clings to the only country in the world where he can feel himself at home ?"

To bring back the times more vividly to our imagination, it is necessary to mention that the custom of Sati or widow burning still prevailed in India and most of all in Bengal ; that the hook swinging festival on the last day of the Bengali year was performed in the heart of Calcutta (Baitak-khana) with all due *eclat* ; that the journey to Dacca had to be performed in a sixteen oared pinnace, with the Archdeacon following in another budgerow with two smaller boats, one for cooking, and the other for baggage ; that the Bishop's 'motley train' on his land journey consisted of twenty-four camels, eight carts drawn by bullocks, twenty-four horse-servants, ten ponies, forty bearers and coolies of different descriptions, twelve tent-pitchers, and a military guard of from 20 to 50 sepoy, and occasionally two or three elephants. This huge caravan was necessary for travelling in state, but the unsettled condition of the country also demanded it. In Gujerat, where the Bishop met the well-known Hindu reformer Swami Narayan,

* Narrative of a Journey through the Upper Provinces of India : by the late Right Rev. Reginald Heber, D. D., Lord Bishop of Calcutta.

New Edition, in two volumes. London, John Murray, 1856.

who also travelled in similar state, the good Bishop observes :

"When I considered that I had myself more than fifty horse, and fifty muskets and bayonets, I could not help smiling, though my sensations were in some degree painful and humiliating, at the idea of two religious teachers meeting at the head of little armies; and filling the city, which was the scene of their interview, with the rattling of quivers, the clash of shields, and the tramp of the war-horse. Had our troops been opposed to each other, mine, though less numerous, would have been, doubtless, far more effective, from the superiority of arms and discipline. But, in moral grandeur, what a difference was there between his troop and mine! Mine neither knew me, nor cared for me; they escorted me faithfully, and would have defended me bravely, because they were ordered by their superiors to do so, and as they would have done for any other stranger of sufficient rank to make such an attendance usual. The guards of Swami Narayan were his own disciples and enthusiastic admirers, men who had voluntarily repaired to hear his lessons, who now took a pride in doing him honour, and who would cheerfully fight to the last drop of blood rather than suffer a fringe of his garment to be handled roughly."

The Journal of Bishop Heber possesses the merit of a quiet charm which cannot possibly be found in the accounts of travellers in these days of quick railroad and steam-boat journeys. The lonely plateaus or valleys where he pitched his tents, or the picturesque spots where he moored his boats, breathed peace and tranquillity, and soothed the nerves of the jaded traveller. The Bishop's descriptions of rural scenes and sceneries along the banks of the Ganges remind one of similar descriptions of a far greater artist in words, Rabindranath Tagore. Nevertheless, many of them will bear repetition, and here are one or two samples, culled at random :

Between Diamond Harbour and Fulta, on his very first arrival, the Bishop describes a village, which is typical of Lower Bengal :

"Before us was a large extent of swampy ground, but in a high state of cultivation, and covered with green rice, offering an appearance not unlike flax; on our right was a moderately-sized village, and on the banks of the river a numerous herd of cattle was feeding. As we approached the village a number of men and boys came out to meet us, all naked except the cummerbund, with very graceful figures, and distinguished by a mildness of countenance almost approaching to effeminacy. The objects which surrounded us were of more than common beauty and interest; the village, a collection of mudwalled cottages, thatched and many of them covered with a creeping plant bearing a beautiful broad leaf, of the gourd species, stood irregularly scattered in the midst of a wood of coco-palms, fruit, and other trees, among which the banyan was the most conspicuous and beautiful. Some of the natives, however, came up and offered to show us the way to the pagoda,—the temple,

they said, of Mahadeo. We followed them through the beautiful grove which overshadowed their dwellings, by a winding and narrow path.....and arrived in front of a small building with three apertures in front resembling lancet windows of the age of Henry II..... I greatly regretted I had no means of drawing a scene so beautiful and interesting. I never recollect having more powerfully felt the beauty of similar objects."

Near Dacca, off the Buri Ganga,

"The river continues a noble one, and the country bordering on it now of a fertility and tranquil beauty such as I never saw before. Beauty it certainly has, though it has neither mountain, nor waterfall, nor rock, which enter into our notions of beautiful scenery in England. But the broad river, with a very rapid current, swarming with small picturesque canoes, and no less picturesque fishermen, winding through fields of green corn, natural meadows covered with cattle, successive plantations of cotton, sugar, and pawn [betel] studded with villages and masts in every creek and angle, and backed continually (though not in a continuous and heavy line like the shores of the Hooghly) with magnificent peepul, banyan, bamboo, betel, and coco-trees, afford a succession of pictures the most riant [gay?] that I have seen, and infinitely beyond anything which I ever expected to see in Bengal."

On his very first landing at the island of Saugor, the Bishop formed a favourable impression of the racial type of the Hindus. They are, according to him, "certainly a handsome race" :

"The colour of all was the darkest shade of antique bronze, and together with the elegant forms and well-turned limbs of many among them, gave the spectator a perfect impression of Grecian statues of that metal.....the deep bronze tint is more naturally agreeable to the human eye, than the fair skins of Europe, since we are not displeased with it even in the first instance."

And elsewhere he says that 'swarthy complexion' is the sole distinction between the Hindu and the European.

Mrs. Heber, the Editor of the Journal, attended a nauch in 'the immense house, with Corinthian pillars' of Ruplal Mallik, and she says,

"I never saw public dancing in England so free from everything approaching to indecency."

The other Bengalee gentlemen of Calcutta whom we meet with in the pages of Bishop Heber are Babu Ramchandra Roy [the spelling is throughout modernised] and his four brothers, "all fine, tall, stout young men," Rammohan Roy, Radhacanta Deb, and Harimohan Tagore. Of Radhacanta Deb we have the following account :

"I had an interesting visit this morning from Radhacanta Deb, the son of a man of large fortune, and some rank and consequence in Calcutta, whose carriage, silver sticks, and attendants were altogether the smartest I had yet seen in India. He is a young

man of pleasing countenance and manners, speaks English well, and has read many of our popular authors, particularly historical and geographical. He lives a good deal with Europeans, and has been very laudably active and liberal in forwarding, both by money and exertions, the education of his countrymen. He is secretary, gratuitously, to the Calcutta School Society, and has himself published some elementary works in Bengalee. With all this, he is believed to be a great bigot in the religion of his country's gods—one of the few sincere ones, it is said, among the present race of wealthy Babus. When the meeting was held by the Hindu gentlemen of Calcutta, to vote an address of thanks to Lord Hastings on his leaving Bengal, Radhacanta Deb proposed as an amendment that Lord Hastings should be particularly thanked for 'the protection and encouragement which he had afforded to the ancient and orthodox practice of widows burning themselves with their husbands' bodies,—a proposal which was seconded by Harimohan Tagore, another wealthy Babu. It was lost, however, the cry of the meeting though all Hindus, being decidedly against it. But it shows the warmth of Radhacanta Deb's prejudices. With all this I found him a pleasing man, not unwilling to converse on religious topics, and perhaps even liking to do so from a consciousness that he was a shrewd reasoner, and from anxiety, which he expressed strongly, to vindicate his creed in the estimation of foreigners. He complained that his countrymen had been much misrepresented, that many of their observances were misunderstood, both by Europeans and the vulgar in India; that for instance, the prohibition of particular kinds of food, and the rules of caste, had a spiritual meaning and were intended to act as constant mementos of the duties of temperance, humanity, abstraction from the world, etc. He admitted the beauty of the Christian morality readily enough, but urged that it did not suit the people of Hindustan; that our drinking wine and eating the flesh of so useful and excellent a creature as the cow, would, in India, be not only shocking, but very unwholesome."

At a garden party given by Mrs. Heber on the occasion of the 42nd anniversary of her husband's birth,

Harimohan Tagore observing what an increased interest the presence of females gave to our parties, I reminded him that the introduction of women into society was an ancient Hindu custom, and only discontinued on account of the Mussalman conquest. He assented with a laugh, adding, however, "It is too late for us to go back to the old custom now." Radhacanta Deb, who overheard us, observed more seriously, "It is very true we did not use to shut up our women till the times of the Mussalmans. But before we could give them the same liberty as the Europeans they must be better educated."

In a letter dated December 1, 1823, the Bishop writes to his friend the President of the Board of Indian Affairs as follows about Harimohan Tagore and his countryhouse, which he had just visited:

"This is more like an Italian villa, than what one should have expected as the residence of Babu Harimohan Tagore. Nor are his carriages, the furniture

of his house, or the style of his conversation, of a character less decidedly European. He is a fine old man, who speaks English well, is well informed on most topics of general discussion, and talks with the appearance of much familiarity on Franklin, chemistry, natural philosophy, &c. His family is Brahminical and of singular purity of descent, but about four hundred years ago, during the Mahomedan invasion of India, one of his ancestors having become polluted by the conquerors intruding into his zenana, the race is conceived to have lost claim to the knotted cord, and the more rigid Brahmins will not eat with them. Being, however, one of the principal landholders of Bengal, and of a family so ancient, they still enjoy, to a great degree, the veneration of the common people, which the present head of the house appears to value, since I can hardly reconcile in any other manner his philosophical studies and imitation of many European habits, with the daily and austere devotion which he is said to practise towards the Ganges (in which he bathes three times every twentyfour hours), and his veneration for all the other duties of his ancestors. He is now said, however, to be aiming at the dignity of Raja..... The house is surrounded by an extensive garden, laid out in formal parterres of roses, intersected by straight walks, with some fine trees, and a chain of tanks, fountains and summer houses.... There are also swings, whirligigs, and other amusements for the females of his family, but the strangest was a sort of "Montagne Russe" of masonry, very steep, and covered with plaster, down which, he said, the ladies used to slide. Of these females, however, we saw none,—indeed they were all staying at his town house in Calcutta. He himself received us at the head of a whole tribe of relations and descendants on a handsome flight of steps, in a splendid shawl, by way of mantle, with a large rosary of coral set in gold, leaning on an ebony crutch with a gold head. Of his grandsons, four very pretty boys, two were dressed like English children of the same age, but the round hat, jacket, and trousers by no means suited their dusky skins so well as the splendid brocade caftans and turbans covered with diamonds which the two elder wore. On the whole, both Emily [Mrs. Heber] and I have been greatly interested with the family both now and during our previous interviews. We have several other Eastern acquaintance, but none of equal talent.

The only reference to Raja Rammohan Roy is the following, in connection with the controversy about the desirability of replacing the Oriental by a Western system of education:

• "Rammohan Roy, a learned native, who has sometimes been called, though I fear without reason, a Christian, remonstrated against this [Eastern] system last year, in a paper which he sent me to be put into Lord Amherst's hand, and which for its good English, good sense, and forcible arguments, is a real curiosity, as coming from an Asiatic."

The zealous Bishop already found the followers of the Raja a potent force against the proselytization of the Hindus:

"Our chief hindrances are some deistical Brahmins, who have left their own religion, and desire to found

a sect of their own, and some of those who are professedly engaged in the same work with ourselves, the Dissenters."

In another letter the Bishop speaks as follows of the indigo-planters :

"The indigo-planters are chiefly confined to Bengal and I have no wish that their number should increase in India. They are always quarreling with and oppressing the natives, and have done much, in those districts where they abound, to sink the English character in native eyes."

Regarding the Bengali character, the following passage from the Journal has been often quoted :

"I have, indeed, understood from many quarters, that the Bengalees are regarded as the greatest cowards in India ; and that partly owing to this reputation, and, partly to their inferior size, the sepoy regiments are always recruited from Behar and the upper provinces. Yet that little army with which Lord Clive did such wonders, was raised chiefly from Bengal. So much are all men the creatures of circumstances and training."

The visit to Dacca was naturally followed by a description of its historic ruins, as well as an account of the now extinct Nawab Nazims of Dacca.

"This potentate (Nawab Shamsheddowlah) is now, of course, shorn of all political power, and is not even allowed the state palanquin which his brother (whose heir he is) had, and which his neighbour, the Nawab of Murshidabad, still retains. He has, however, an allowance of 10,000 sicca rupees per month, is permitted to keep a court, with guards, and is styled "highness"...He has been really a man, Mr. Master tells me, of vigorous and curious mind, who, had his talents enjoyed a proper vent, might have distinguished himself. But he is now growing old, infirm, and indolent, more and more addicted to the listless indulgences of the Asiatic prince ; pomp, so far as he can afford it, dancing-girls, and opium, having, in fact, scarce any society but that of his inferiors, and being divested of any of the usual motives by which even Asiatic princes are occasionally roused to exertion*...The Nawab

* Compare the vivid description of the life of a native prince under British suzerainty in H. W. Nevinson's *The New Spirit in India* (London, 1908) : "...Some wretched prince, whom we allow to retain on sufferance the pomps and trappings of barbaric splendour, just as an idiot heir is allowed a rocking horse and wooden sword by his trustees... It is in the spirit of interested trustees for idiot children that the British government gives the Maharaja the artillery to play with, and arms his handful of troops with muzzle-loaders that I had despaired of ever seeing in use. An ordinary and enfeebled ruler might thus solace himself with pretty shows for a life of miserable impotence, just as Napoleon's son played at soldiers in the Austrian palaces. Such is the end of most of those who are born to rule our Native States. Fantastic palaces in every street, marble courts where fountains

called this morning according to his promise, accompanied by his eldest son. He is a good-looking elderly man, of so fair a complexion as to prove the care with which the descendants of the Mussalman conquerors have kept up their northern blood. His hands, more particularly, are nearly as white as those of an European. He sat for a good while smoking his Hookah, and conversing fluently enough in English, quoting some English books of history, and showing himself very tolerably acquainted with the events of the Spanish War, and the part borne in it by Sir Edward Paget. His son is a man of about thirty, of a darker complexion, and education more neglected, being unable to converse in English." Returning the visit two days later the Bishop writes : "Nothing was gaudy, but all extremely respectable and noblemanky. The Nawab, his son, his English secretary, and the Greek priest whom he had mentioned to me, received us at the door, and he led me by the hand to the upper end of the table. We sat some time, during which the conversation was kept up better than I expected ; and I left the palace a good deal impressed with the good sense, information, and pleasing manners of our host, whose residence considerably surpassed my expectations, and whose court had nothing paltry, except his horse-guards and carriage."

In a letter written from Dacca, dated July 13, 1824, the Bishop says :

"Two-thirds of the vast area of Dacca are filled with ruins, some quite desolate and overgrown with jungle, others yet occupied by Mussalman chieftains, the descendants of the followers of Shah Jehangir...These are to me a new study. I had seen abundance of Hindu babus and some few rajas in Calcutta...All the Mussalmans of rank whom I have yet seen, in their comparatively fair complexions, their graceful and dignified demeanour, particularly on horseback, their showy dresses, the martial curl of their whiskers, and the crowd, bustle, and ostentation of their followers, far outshine any Hindu ; but the Calcutta babus leave them behind, *toto coelo*, in the elegance of their carriages, the beauty of their diamond rings, their Corinthian verandahs, and the other outward signs of thriving and luxury. ...Many of the younger Mussalmans of rank, who have no hope of advancement either in the army or the state, sooner or later sink into sots, or kindle into dacoits and rebels. As a remedy for this evil, I have heard the propriety suggested of raising corps of cavalry...which might be commanded by the natives of highest rank...They might easily, [the Bishop is careful to add] it was said, be stationed so as not to be dangerous, and at the same time to render regular troops disposable for other purposes."

Nearly a hundred years have gone by since the Bishop wrote, but the suggestion has not yet materialised.

play all the summer, bedizened elephants in lordly rows, bejewelled girls beyond the dreams of Solomon, studs of horses ceaselessly neighing, changes of golden clothes for every hour of the day and night, heaps of golden coin piled high in treasuries, drink deep as wells, exquisite foods selected from Paris to Siam—Oh, but to be weak is miserable !"

On the way to Dacca, the Bishop stopped his boat at Shibnibas, and saw the ruins of Maharaja Krishnachandra's palace. He was led

"to a really noble Gothic gateway, overgrown with beautiful broad-leaved ivy, but in good preservation, and decidedly handsomer, though in very much the same style, with the 'Holy Gate' of the Krumlin in Moscow. Within this, which had apparently been the entrance into the city, extended a broken but still stately avenue of tall trees, and on either side an wilderness of ruined buildings, overgrown with trees and brushwood, which reminded Stowe of the baths of Caracalla, and me of the upper part of the city of Kaffa. I asked who had destroyed the place, and was told Serajuddowlah, an answer which (as it was evidently a Hindu ruin) fortunately suggested to me the name of the Raja Kissen Chund."

The Bishop was not slow to observe, what many other European travellers both before and after him have remarked, that

"The manner in which the Hindus seemed to treat even their horned cattle, sacred as they are from the butcher's knife, appears far worse than that which often disgusts the eye and wounds the feelings of a passenger through London."

Recounting the story of the Rohilla chieftain Hafez Rahamat Khan, the Bishop says :

"A sad stain seems to rest on the English name for the part they took in this business [the Rohilla War], and this, with the murder of Nandkumer, and the treatment which the Raja of Benares met with, are the worst acts of Mr. Hastings' administration."

Oudh, in the Bishop's time, was

"In fact the most polished and splendid court at present in India. Poor Delhi has quite fallen into decay."

The following opening lines of a letter written by Lord Amherst on the 10th December 1824 will go to show that even a hundred years ago India could boast of one or two independent sovereigns.

"To His Majesty the King of Oudh. I have lately been informed, by a letter from the Lord Bishop of Calcutta, of the gracious reception which his Lordship experienced from your Majesty, and of the gratification which he derived from his visit to your Majesty's court at Lucknow." The public buildings of the King of Oudh were according to the Bishop, 'extremely costly, and marked by a cultivated taste', and "his manners are very gentlemanly and elegant, though the European ladies who visit his court complain that he seldom pays them any attention."

The principal defect of the king was his aversion to public business.

"He was fond, however, as I have observed, of study, and in all points of Oriental philology and philosophy is really reckoned a learned man, besides having a strong taste for mechanics and chemistry.

Like James he is said to be naturally just and kind-hearted, and with all who have access to him he is extremely popular."

The Bishop had, from the Company's officials, heard a good deal of the misgovernment of the king of Oudh's territories, but after his visit he was definitely of opinion that "the misfortunes and anarchy of Oudh are somewhat overrated," and he says :

"I can bear witness certainly to the king's statement, that his territories are really in a far better state of cultivation than I had expected to find them."

Again :

"I was pleased, however, and surprised, after all that I had heard of Oudh, to find the country so completely under the plough, since were the oppression so great as is sometimes stated, I cannot think that we should witness so considerable a population, or so much industry."

The same reflection crossed the Bishop's mind when, later on, he marched through the desert tracts of Rajputana and the Jât district of Bharatpur.

"The population did not seem great, but the few villages which we saw were apparently in good condition and repair, and the whole afforded so pleasing a picture of industry, and was so much superior to anything which I had been led to expect in Rajputana, or which I had seen in the Company's territories since leaving in the southern parts of Rohilcund, that I was led to suppose that either the Raja of Bharatpur was an extremely exemplary parental governor or that the system of management adopted in the British provinces was in some way or other less favourable to the improvement and happiness of the country than that of some of the native states."

Perhaps the key to this mystery would be found in the rejoinder of a Bhil mountaineer quoted elsewhere by the Bishop :

"You Sahib Log, who will let nobody thrive but yourselves !"

Reverting to Oudh, we come across the following significant passage in the Journal :

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"I asked also if the people thus oppressed desired, as I had been assured they did, to be placed under English government? Captain Lockitt said that he had heard the same thing; but on his way this year to Lucknow, and conversing, as his admirable knowledge of Hindustani enables him to do, familiarly with the sowers who accompanied him and who spoke out, like the rest of their countrymen, on the weakness of the king and the wickedness of the government, he fairly put the question to them, when the Jamadar, joining his hands, said, with great fervency, 'Miserable as we are, of all miseries keep us from that!' 'Why so?' said Captain Lockitt, 'are not our people far better governed?' 'Yes,' was the answer, 'but the name of Oudh and the honour

of our nation would be at an end.' There are, indeed, many reasons why highborn and ambitious men must be exceedingly averse to our rule; but the preceding expression of one in humble rank savours of more national feeling and personal frankness than is always met with in India."

The Bishop, though a man of religion, was, like all Europeans of education and position, also interested in politics, and in a letter to the President of the Board of Indian Affairs he says :

"I have not been led to believe that our government is generally popular, or advancing towards popularity."

And he lays his finger, surely enough, on the real cause of the deep-seated discontent :

"One of these is the distance and haughtiness with which a very large proportion of the civil and military servants of the Company treat the upper and middling class of natives."

He goes on to contrast manners of the French in this respect, and writes as follows in his Journal :

"I took this opportunity of enquiring in what degree of favour the name of the French stood in this part of India, where, for so many years together, it was paramount. I was told that many people were accustomed to speak of them as often oppressive and avaricious, but as of more conciliating and popular manners than the English sahib. Many of them, indeed, like this old colonel, had completely adopted the Indian dress and customs, and most of them were free from that exclusive and intolerant spirit which makes the English, wherever they go, a caste by themselves, disliking and disliked by all their neighbours. Of this foolish, surely, national pride, I see but too many instances daily and I am convinced it does us much harm in this country. We are not guilty of injustice or wilful oppression; but we shut out the natives from our society, and a bullying, insolent manner is continually assumed in speaking to them."

The ill treatment of a beggar woman at Lucknow led the Bishop to indulge in the following sage reflections :

"I had noticed, on many occasions, that all through India anything is thought good enough for the weaker sex, and that the roughest words, the poorest garments, the scantiest alms, the most degrading labour, and the hardest blows, are generally their portion. The same chuprasi, who in clearing the way before a great man, speaks civilly enough to those of his own sex, cuffs and kicks any unfortunate female who crosses his path without warning or forbearance. Yet to young children, they are all gentleness and indulgence. What riddles men are and how strangely do they differ in different countries! An idle boy in a crowd would infallibly, in England, get his head broken, but what an outcry would be raised if an unoffending woman were beaten by one of the satellites of authority! Perhaps both parties might learn something from each other..."

The following account from the Journal

will be read with a melancholy interest by Hindus and Mahomedans alike :

"The 31st December [1824] was fixed for my presentation to the Emperor [Akbar Shah]...opposite to us was a beautiful open pavillion of white marble, richly carved, flanked by rose-bushes and fountains, and some tapestry and striped curtains hanging in festoons about it, within which was a crowd of people, and the poor old descendant of Tamerlane seated in the midst of them. Mr. Elliot [the Resident] here bowed three times very low, in which we followed his example. This ceremony was repeated twice as we advanced up the steps of the pavillion...I then advanced bowed three times again, and offered a nuzzur of fiftyone gold mohurs in an embroidered purse...He has a pale, thin, but handsome face, with an aquiline nose, and a long white beard. His complexion is little, if at all, darker than that of an European. His hands are very fair and delicate, and he had some valuable-looking rings on them...We were then directed to retire to receive the 'khilats' (honorary dresses) which the bounty of the 'Asylum of the World' had provided for us...It ended by my taking my leave with three times three salams...whence I sent to Her Majesty the Queen, as she is generally called, though Empress would be the ancient and more proper title, a present of five gold mohurs more, and the emperor's chobdars came eagerly up to know when they should attend to receive their buckshish...I had, of course, several buckshishes to give afterwards to his servants, but these fell considerably short of my expenses at Lucknow...For my own part I thought of the famous Persian line,

'The spider hangs her tapestry in the palace of the Cæsars,'

"and felt a melancholy interest in comparing the present state of this poor family with what it was two hundred years ago, when Bernier visited Delhi, or as we read its palace described in the tale of Madame de Genlis."

Visiting Jaypur, the Bishop considered the castle of Amber to be superior to the castle of Delhi, and of Windsor :

"For varied and picturesque effect, for richness of carving, for wild beauty of situation, for the number and romantic singularity of the apartments, and the strangeness of finding such a building in such a place and country, I am able to compare nothing with Amber (Umer)."

Similarly, the castle of Jodhpur was extremely magnificent.

"It is strange to find such a building in such a country. In England I should hardly be believed if I said that a petty raja in the neighbourhood of the salt desert had a palace little less, or less magnificent than Windsor."

Elsewhere in upper India, the green verdure and the rich cultivation drew forth from the Bishop the sad remark :

"It is strange, indeed, how much God had done to bless this land, and how perversely man has seemed bent, to render his bounties unavailing!"

The following paragraph will be read with interest :

"We passed a large encampment of 'Brinjaris', or carriers of grain, who pass their whole time in transporting this article from one part of the country to another, seldom on their own account, but as agents for more wealthy dealers... From the sovereigns and armies of Hindustan they have no apprehensions. Even contending armies allow them to pass and repass safely, never taking their goods without purchase or even preventing them if they choose from victualling their enemies' camp. Both sides wisely agree to respect and encourage a branch of industry, the interruption of which might be attended with fatal consequences to both. How well would it be if a similar liberal feeling prevailed between the belligerents of Europe; and how much is our piratical system of warfare put to shame in this respect by the practice of those whom we call barbarians [sic.]!"

Contrasting Hindu and Mahomedan courts, the Bishop says :

"Even at the court of Jaypur, I was struck with the absence of that sort of polish which had been apparent at Lucknow and Delhi. The Hindus seem everywhere, when left to themselves, and under their own sovereigns, a people of simple tastes and tempers, inclined to frugality, and indifferent to show and form. The subjects of even the greatest Marhatta prince sit down without scruple in his presence, and no trace is to be found in their conversation of those adulatory terms which the Mussalman introduced into the Northern and Eastern provinces."

In the opinion of the Bishop and the European residents of central India,

"Mussalman governors are wiser and better than Hindus." "The Mussalman Jaigirdars, Gafur Khan, Amir Khan, and a few others, make better sovereigns than the Hindu princes. Though remorseless robbers, so far as they dare, to all their neighbours, they manage their raiyats better, are themselves better educated, and men of better sense than the generality of rajas and ranas, and are sufficiently aware of their own interest to know that if they ruin the peasantry, they will themselves be losers."

The Rajputs, Captain Macdonald informed the Bishop, were steeped in drunkenness and sensuality and were inordinately fond of opium, 'while they have a blood-thirstiness from which the great mass of Hindus were very far removed.' The country had been "reduced by Marhattas and Pindaris to a state of universal misery." Elsewhere Bishop Heber speaks of

"the annual swarm of Pindari horsemen, who robbed, burned, ravished, enslaved, tortured and murdered over the whole extent of territory from the Runn to the Bay of Bengal."

Again he speaks of the Marhattas,

"at whose door, indeed, all the misfortunes of this country are, with apparent reason, laid."

The followers of Swami Narayan now range over the four districts of Ahmedabad, Kathiawad, Junagarh and Bhownagar. Bishop Heber had heard very excellent accounts of his teaching and influence, but was rather disappointed in his conversation.

"I found that when expostulated with on the worship of images, the pundit often expressed his conviction of their vanity, but pleaded that he feared to offend the prejudices of the people too suddenly, and that, for ignorant and carnal minds, such outward aids to devotion were necessary." "I asked about castes, to which he answered, that he did not regard the subject as of much importance but that he wished not to give offence; that people might eat separately or together in this world, but that above, 'oopur', pointing to heaven, those distinctions would cease, where we should be all 'ek ekhee jat', like one another."

Though the sect now draws its members from all castes, they do not interdine, and we know that the 'fear to offend' which was betrayed by Swami Vivekananda and Bejoykrishna Goswami on this side of India, to name only two prominent religious teachers of modern Bengal, has yielded the same disappointing results.

From one of Mrs. Heber's notes we find that already the Parsees were

"partners in almost all the commercial houses, as well as great shipbuilders and shipowners. The 'Lowjee Family', a large vessel of 1000 tons, in which I came from Calcutta, belongs to a family of that name."

In the Deccan,

"The great body of the Marhatta people are a very peaceable and simple peasantry, of frugal habits and gentle dispositions; there seems to be no district in India, of equal extent and population, where so few crimes are committed."

Mr. Elphinstone had preserved, so far as possible, the indigenous institutions, such as the native juries, or punchayets.

"Eventually, these institutions, thus preserved and strengthened, may be of the greatest possible advantage to the country by increasing public spirit creating public opinion, and paving the way to the attainment and profitable use of further political privileges."

Bishop Heber had the most unbounded praise for the vast learning, ability, versatility and sympathy of Mr. Elphinstone, whom he regarded as 'in every respect an extraordinary man.' Sir Thomas Munro, according to him, was 'a fine, dignified old soldier with a strong and original understanding and a solid practical judgment,' but his manners were reserved and grave. In Ceylon, the Bishop's observant eyes could detect a

great evil in the system of forced labour, and he says :

"A man can hardly be expected to pay much attention to the culture of his field, when he is liable at any moment to be taken off to public works."

Bishop Heber speaks in high terms of the architectural antiquities of Hindustan, of the observatories at Benares, Delhi and Joypur, and defends the Hindus who were regarded by his countrymen as a degenerate race, whose inability to rear such splendid piles was a proof that these last belong to a remote antiquity.

"I have seen, however, enough to convince me, that both the Indian masons and architects of the present day only want patrons sufficiently wealthy or sufficiently zealous to do all which their ancestors have done." "It is necessary to see idolatry to be fully sensible of its mischievous effects on the human mind."

Referring to the popular Hinduism he saw prevalent among the ignorant masses of India in his time, the Bishop speaks of

'the degrading notions which it gives of the Deity,' 'the endless round of its burdensome ceremonies,' 'the system of caste, a system which tends, more than anything else the Devil has yet invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind the hopeless slaves of the remainder,' and 'the absence of any popular system of morals...to live virtuously and do good to each other.'

We must remember that he was speaking of times when the people had sunk to the lowest depths of degradation, when the Bishop could say of the Hindus :

"I really never have met with a race of men whose standard of morality is so low, who feel so little apparent shame on being detected in a falsehood, or so little interest in the sufferings of a neighbour, not being of their own caste or family; whose ordinary and familiar conversation is so licentious; or, in the wilder and more lawless districts, who shed blood with so little repugnance."

It was even a moot point among Englishmen of those days whether the Hindus had any title to be called civilized. This of course was due to their appalling ignorance and overweening self-conceit, but whatever support they had for their contention was furnished by the utter demoralization of the people. Yet, in the same letter from which the above extracts have been made, occurs the following spirited defence of Indian civilization, not from literature or history, but from the actual testimony of contemporary facts :

"I know of no part of the population, except the mountain tribes, already mentioned, who can, with

any propriety of language, be called uncivilized...to say that the Hindus or Mussalmans are deficient in any essential feature of a civilized people, is an assertion which I can scarcely suppose to be made by any who have lived with them. Their manners are, at least, as pleasing and courteous as those in the corresponding stations of life among ourselves; their houses are larger, and according to their wants and climate, to the full as convenient as ours; their architecture is at least as elegant, and...I really do not think they would gain either in cleanliness, elegance, or comfort, by exchanging a white cotton robe for the completest set of dittos. Nor is it true that in the mechanic arts they are inferior to the general run of European nations...Their goldsmiths and weavers produce as beautiful fabrics as our own, and it is so far from true that they are obstinately wedded to their old patterns, that they show an anxiety to imitate our models, and do imitate them very successfully. The ships built by native artists at Bombay are notoriously as good as any which sail from London or Liverpool. The carriages and gigs which they supply at Calcutta are as handsome, though not as durable as those of Long Acre. In the little town of Monghyr, three hundred miles from Calcutta, I had pistols, double barrelled guns, and different pieces of cabinet work brought down to my boat for sale, which in outward form (for I know no further) nobody but perhaps Mr.— could detect to be as of Hindu origin; and at Delhi, in the shop of a wealthy native jeweller, I found brooches, ear-rings, snuffboxes, &c., of latest models (so far as I am a judge), and ornamented with French devices and mottoes."

And as a proof of the adaptability of Indians, he mentions that

"After all our pains to exclude foreigners from the service of the native princes, two chevaliers of the Legion of Honour were found, above twelve months ago, and are still employed in casting cannon and drilling soldiers for the Sikh Raja, Ranjit Singh."

Proceeding, the Bishop observes :

"With subjects thus inquisitive, and with opportunities of information, it is apparent how little sense there is in the doctrine that we must keep the natives of Hindustan in ignorance, if we would continue to govern them...the question is, whether it is not the part of wisdom, as well as duty, to superintend and promote their education while it is yet in our power and to supply them with such knowledge as will be at once most harmless to ourselves, and most useful to them."

This last extract gives us, incidentally, a glimpse into the educational policy of the East India Company.

The Bishop was a learned divine, and of course all the prejudices that belong to his class; he was a man of the early nineteenth century, and we belong to more advanced times; yet, if we think of it, his views on men and things, in the light of the more accurate and up-to-date information at our command, require few alterations to

prove acceptable to us. A good shepherd of the Lord, he had yet to the full the spirit of daring adventure and enterprise so characteristic of his countrymen; he could travel up and down and across India, visiting all her famous temples and wonderful works of art, and climb mountains which in those days were almost inaccessible; the absence of steam and electricity, and the dangers of travel in those unsettled times, when every man carried arms and no road was safe, did not deter him, so great was his inquisitiveness and his desire to administer the comforts of his religion to his flock. The enlightened mind and the keen power of observation which he brought to bear on men and affairs, his love of the grand, the beautiful, and the picturesque in nature, his cultivated taste, his well-ordered and regulated mode of life on land and river, the sanitary precautions he took for his large party during his long and arduous journey, his broad humanity and kindness of disposition, his power of enjoying all the good things which his position placed at his command, with judgment and moderation, his piety and devotion to duty, and his patriotism—he gave his country-

men the benefit of all that he saw and learnt during his visits to the native courts and by mixing with the people in different provinces,—all have their lessons for us. An educated Indian gentleman in reading parts of the Journal with me, could find nothing but ridicule for the little errors regarding mythological characters and events which are to be found in his accounts here and there, due to his ignorance of Sanskrit, which had not yet commenced to be studied in Europe, and could hardly appreciate the greatness of the man. It revealed to the writer a sad feature of the conservative and selfcentred Indian temperament, which did more than anything else to retard our progress. Until we acquire the largeness and breadth of mind necessary to judge others correctly, and cultivate a true sense of proportion, a just standard of comparison by which to test ourselves as well as aliens, in a word, until we develop the right mental attitude, we can hardly expect to make up leeway in those directions in which improvement is essential in order that we may take our place among the progressive nations of the world.

BIBLIOPHILE.



Heigh-hó ! Attention !—By the courtesy of the artist Mr. Dines Ranjan Das.

THE HOMAGE TO SIVA OR THE GENIUS OF THE EAST

BY ROMAIN ROLLAND.

(A French edition of the excellent book of Ananda Coomaraswami, "The Dance of Siva, Fourteen Indian Essays", has just been published in Paris by Monsieur F. Rieder, as one of the series of books known as "Foreign Modern Prose Authors" which is edited by Leon Bazalgette. The translation into French has been effected by Madeleine Rolland, sister of Romain Rolland; and Romain Rolland himself has written, by way of presenting the work to the Parisian public, the following Introduction to the book, which we reproduce here with his permission.)

TO some of us in Europe, the civilisation of the West has come to be no longer sufficient or satisfying. Children of the West, dissatisfied with the genius of the West, we now find ourselves all alone straightened into a corner, in our ancient home; and, without in any way disparaging or disowning the finish, the brilliance and the heroic energy of a course of thought which conquered and dominated the world for more than two thousand years, we have nevertheless been obliged to admit its insufficiencies and its shallow pride. We, therefore, are some who cast hopeful glances towards Asia.

Asia, the great land, of which Europe is but a peninsula, the van-guard of the army, the prow or rostrum, so to speak, of the heavy ship, weighted with the treasures of age-old wisdom. It is from Asia that our gods and our ideas have come down to us; but through loss of contact with the natal Orient, we in the West have, in the course of the circuitous march of our peoples in the wake of the sun, twisted and distorted the universality of these great ideas, in order to achieve the objects of our narrow and violent endeavours.

And now, the races of the West find themselves cornered in the midst of an inextricable impasse and are ferociously and frightfully mangling one another. Let us take away our mind and thoughts from this dreadful spectacle of a blood-bespattered crowd! Yes! In order to find again the open air and enjoy it, let us transfer ourselves to the high plateaux of Asia!

Indeed, Europe has never unlearned or misunderstood the paths and readings of Asia when it was a question of pillaging, fleecing and exploiting the material wealth of these

lands, under the banner of Christ and that of civilisation. But what advantage has she derived from the spiritual treasures of the East? These treasures lie buried in stray collections and archæological museums. A few brilliant Academy tourists alone have nibbled at the crumbs thereof. The spiritual life of Europe has not profited therefrom.

Who, amidst the disarray in which the chaotic conscience of Europe is now struggling, has endeavoured to examine whether the civilisations of India and China have not solaces to offer to our disquietudes, and models, perhaps, to our aspirations?

The Germans, gifted with a vitality which is more importunate and more easily afflicted with dissatisfaction, have been the first to seek from Asia the food which their famished souls failed to find to their taste in Europe; and the catastrophes of the recent years have precipitated this moral evolution, which is constituted of disillusionment of political action and exaltation of the inner life. Noble pioneers like the Count Keyserling have popularised the wisdom of Asia. And some of the purest German poets too, like Hermann Hesse, have felt the witchery of the thought of the East.

Although similar currents begin to make themselves evident in France also, and although a few enthusiastic but little-known Frenchmen can be reckoned amongst the pioneers of the Awakening of Asia, France has strictly held itself aloof from this movement of curiosity and sympathy. The recent travel of Rabindranath Tagore and his appeal for a common institution of Euro-Asiatic culture have nowhere in Europe evoked less response and attention than in France. A wall of complacent indifference, Alas! too much separates this land from the rest of the

life of the world. Recently, the choleric Björnson has rightly reproached France for this indifference. But he was not just in failing to recognise the incessant efforts of a small band of Frenchmen for opening a breach in this wall of indifference. And the present series of books edited by my friend Bizalgette,*—the fraternal friend in the Whitmanian sense of all that is human,—is itself a proof thereof. Let us widen this breach! And let, across the opening, the message of India sound forth!

Ananda Coomaraswamy is one of those great Indians who, nourished like Tagore on the culture of Europe as well as that of Asia, have become conscious of the duty of working towards the achievement of the union of the thoughts of the East with those of the West, for the welfare of humanity. The spectacle of the recent war which has made manifest the immediately impending downfall of the European edifice, has demonstrated to them the urgency of their mission. At the same time as the poetic voice of Rabindranath Tagore invites us to collaborate with his International University of Shantiniketan, Coomaraswami raises his cry of alarm, and he tells us: "Save Asia! Her idealism is in danger! If you do not do it, tremble lest Nemesis should direct against you, through the instrumentality of Asia herself, the very imperialism of lucre and violence, with which you will have armed her! The degradation of Asia will cause your ruin! Her elevation alone will be your happiness!"

But proud Europe does not willingly admit that she may have need of Asia whom she has trampled under foot for centuries without even a suspicion crossing her mind that she was thereby only playing the role of Alaric amidst the ruins of Rome. Rome nevertheless conquered the Barbarian conquerors, even as Greece had once conquered Rome—even as India and China will finally conquer Europe—with their spiritual wisdom and greatness of soul!

It is the object of Coomaraswami's book to demonstrate the power of this spiritual wisdom and all that it holds in latent reserve, for the greatness and happiness of mankind.

* The series known as "Modern Foreign Prose Authors" in which is included the French translation of the "Dance of Siva". Leon Bizalgette has been the first in France to translate the complete works of Walt Whitman and Thoreau.

In a collection of essays, apparently disjointed but proceeding really from the same central idea and converging towards the same object, there stand depicted before us the calm and comprehensive metaphysical thought of India; her conception of the universe; her social organisation which was perfect in its own time and could also adopt itself to the rhythm of new times, the solution which India offered for the problem of the woman; family, love, marriage, and finally the magic revelation of India's art. Through all this great structure denoted by the immense soul of India, the same spirit of "overlaid synthesis asserts itself. No negation! Everything is harmonised and adjusted. All the forces of life group themselves like a forest with a thousand moving hands, conducted by Nataraja, the master of the Dance. Every detail has its place in the scheme, every being has its function, and all are associated in the divine concert producing with their diverse sounds and with "dissonances themselves", in the phrase of Heraclitus, "the most beautiful harmony." While in the West a hard and cold logic scrupulously separates dissimilarities, and encloses them, culled and sorted, in distinct and separate compartments of thought, India taking into consideration the natural differences of beings and thoughts, tries to combine them amongst themselves, in order to establish, in its plenitude, the total and entire unity. Here, the "couples" of the opposites form the Rhythm of Existence. Spiritual purity does not fear to ally itself with sensual delights; free sexualism is here combined with the highest wisdom. The masterpieces of Art unite in themselves beauty with science and religion. And everywhere, the *Life Intense* stands out prominent in multifarious but closely-arranged sheaves. Everywhere the regard of the *One* is evident in the centre of millions of eyes. Even as Tagore has sung in immortal verses:

• "In every splendour of sound, vision, perfume,
I will see Thy Infinite Joy residing.....
.....The Taste of the Infinite Liberty
While a thousand trammels bind me still to
the wheel....."

Undoubtedly the edifice of this life of India reposed entirely on a faith, and (like all faiths) on a fragile and impassioned hypothesis. But amongst all the faiths of Asia and of Europe, the faith of Brahmanical India appears to me to be that which embraces the maximum of universal thought.

Of course, I do not deprecate or disparage the other faiths. The ecstatic intellectualism of primitive Buddhism or the smiling serenity of Lao-Tse are extremely dear to me; but I note therein sublime moments of exclusion and giddy heights of the life of the soul. And what makes me love, above all others, the Brahmanical philosophy is that it appears to comprehend all the faiths of Asia. More than all the faiths of Europe, the Brahmanical faith could harmonise with the great hypotheses of modern science. The Christian religions have tried in vain to accommodate themselves to the progress of science; they could hardly disengage or disembarass themselves from the Heaven of Hipparque and Ptolemy which they had learnt even at the time of their inception. On the contrary, when, after allowing myself to be carried, by the powerful rhythm of Brahmanical thought, on the curve of the Lives, ascending and descending by turns, I re-enter the present century and find before me prodigious efforts of new cosmogonies proceeding from the genius of an Einstein or following freely from the discoveries of the modern age,* I do not find myself in any strange or foreign atmosphere. I hear in the course of the voyage of my soul across the stellar infinite, into the sidereal abyss, amongst the "Universal-Isles," the "Spiral Nebulae," the innumerable "Milky Ways," the millions of worlds which roll along the "Space-Time" round which rays of stars ever travel and create fantastic shapes, "doubles," and mirages on opposite points,—I hear, still resounding, the cosmic symphony of the worlds which succeed one another, disappear and reappear, with their living souls, their races of men and gods, according to the law of the Eternal Becoming, the Brahmanical Samsara,—I hear Shiva dancing in the heart of the world, in my heart.

I do not ask my European friends to embrace any one faith of Asia; I only invite them to taste the happiness of this magnificent rhythm, this deep and slow breath. They will learn there what the soul of Europe (and

of America)* is most in need of to-day—the calm, the patience, the virile, never-failing hope, the joy, serene "*like a lamp in a windless place, which never flickers...*" (Bhagavad-Gita).

The Occident, excited and exasperated over the task of achieving social and individual happiness, warps and perverts its own life, and by its frantic haste nips in the bud, the very happiness which it pursues. Like a tired-out horse which between its ear-straps sees only the blinding road before it, the European's look too sees nothing beyond the limits of his individual life or his group, his fatherland or his party. Within these narrow limits, he longs to realise the human ideal. It is necessary for him at all costs to prove to himself that he will see with his own eyes the realisation of this ideal, or (supreme sacrifice which he consents to make in deference to the slow character of human progress!) that his children would be able to pluck the fruits of his labours. From this, spring those perpetual hopes of a tumultuous character, destined to an early death and invariably shattered, those dreams of Earthly Edens, that precipitation and blind violence so characteristic of the civilisation of the West. And when of necessity the disillusionment comes and this mirage of an ideal slips away from one's fingers, the feeling comes that all is lost; and the brief period of feverish exaltation is followed by a long period of morbid depression.

The great Brahmanical philosophy knows nothing of these violent turnings of the balancing-pole. It does not expect a miraculous transformation of the world from one war or one revolution or one stroke of mercy. It takes in within its view immense periods, centuries of human ages, the successive lives of which, in concentric circles, gravitate and slowly proceed towards the Centre, the place of Deliverance, already realised in certain souls of "Precursors". It never feels discouraged or impatient. It feels it has time! The falls and reverses on its path could not daunt it or provoke its ire. Error is not sin, in its view, but only youthfulness and inexperience. It waits for the whole cycle of Time to gradually accomplish itself. It sees the Wheel turn and expects. And its regard which

* Among others, the admirable cosmic theory recently propounded by Emile Belot, Vice-President of the French Astronomical Society. (See, in the Magazine, "Science and Life," Paris, August-September 1920, the article giving a summary of his great labours: "The Origin of the Worlds and the Structure of the Universe, in accordance with the Discoveries of Modern Science.")

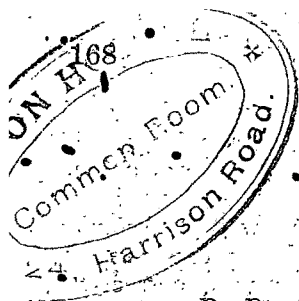
* It goes without saying, that all that I write about Europe applies similarly to the European races which have peopled the New World.

But the question is not that this grand structure of thought and philosophy should throw over Europe the golden shadow of its cupola. No, it is not a question of Europe becoming another Asia. But let Europe not wish that Asia should become Europe ! Let Europe learn to respect this great personality of which she is only the complement. And without wishing (hopeless dream indeed !)

The hand thus extended by India, we take it and clasp it in ours. Our cause is the same: to rescue human unity and its full harmony. Europe, Asia, our forces are different. Let us unite them for the achievement of the common work, viz., the greatest possible civilisation and highest possible human genius. Teach us to know all, Asia, and thy wisdom of living too! Learn from us to act!

L. V. RAMASWAMI.

E. E. SPEIGHT.



MY DAYS IN EUROPE

BY DR. SUDHINDRA BOSE, LECTURER, STATE UNIVERSITY OF IOWA.

THE French philosopher Voltaire maintained that human nature was different in England from what it was elsewhere. It does not seem to me that Voltaire was altogether right; but when I reached France I did find a vast deal of difference in the psychology of the French and the English. The French, unlike the English, were quite willing to believe a man honest until he proved himself to the contrary. Let me give an instance. The customs officials at Paris railroad station refused to open my trunks and examine their contents.

"Did you say you are an American citizen?"

"I did."

"All right. You can go. We trust you."

The French, in my judgment, are much nearer to warm Oriental temperament than the cold phlegmatic English. Even the most obtuse traveler cannot but be aware of the subtle spiritual affinity between France, and let us say, India. Down below the surface there is the unmistakable kinship of the French and Indian spirit of creative idealism.

France has suffered more from the ravages and horrors of the last war than any other country in Europe. Yet I have seen evidences to indicate that the French are not only willing to forget the sufferings of the past, but are ready and eager to go ahead with the work of the day.

Unfortunately, France has more than her share of unkind critics. They claim that France has gone mad with militarism and imperialism. Whether that assertion is absolutely right or wrong, one can at least appreciate the French point of view, can at least see that the present nervousness which is apparently manifested in certain quarters in Paris is not wholly without a cause. And does not the well-

known French proverb, "The scalded cat fears cold water," give us a clue to the understanding of the public opinion in the French Republic?

The Frenchman, it seems to me, has the widest range of mind of which an European is capable. He has very little of provincialism in his intellectual make-up. If ever there was a cosmopolitan in Europe, a Frenchman most emphatically is.

The French ways, whatever their shortcomings may be, are democratic. There is absolutely no colour or race prejudice in France. "We have solved the colour problem," told me a Parisian high up in government circles, "by not having any. We, in fact, scarcely know what you in America mean by colour consciousness. That phrase is not to be found in our French dictionary."

The bar of colour distinction does not exist in France. She does not have, never did have, any ingrained colour or race prejudice. A yellow, brown, or black man in France is totally unaware of the shadow of "the bar sinister" which darkens his life almost every minute in Anglo-Saxon countries. In the social relationship between a Frenchman and an Asian, or an African, there is no colour line. It is a common sight to see raw-boned, jet-black negroes of the United States go hand in hand with dainty French girls on Paris boulevards.

People are not considered inferior in France just because of their race or complexion. Whatever inferiority they may possess is the inferiority only of opportunity:

Norman Angell wrote in an American paper the other day.

"In France, the negro members of the Chamber of Deputies, or of the legal profession, or of the governmental adminis-

tration, or of the army and the church, have not merely no official difficulties, they have no social difficulties, in their relationship with their white colleagues. They dine in the homes of members of the Cabinet, plead for white clients in the courts, and it would never occur to their French colleagues to treat them with any sort of social exclusion."

The French etiquette is a very complex affair, and I do not presume to understand its philosophy in every détail. I noticed, however, that the French are very courteous to foreigners. A Frenchman will think nothing of talking to strangers without a formal introduction. The average Frenchman is kind, gentle, and affable. He talks with his hands and his eyes, no less than with his tongue; but he is always polite. He is the soul of courtesy. Even the ordinary policeman in the street, who has a fierce looking sword dangling by his side, is courteous. You ask him a question—what happens? He comes to attention and gives you an elaborate salute. Then he proceeds to answer your questions most minutely, and as you start to go, he salutes you again.

The French are among the thriftiest people of Europe. They waste nothing. Time and again you see poor folks pick up discarded cigaret stubs from the street to smoke them again. This is not highly sanitary I will admit; but the Frenchman cannot bear to see anything go to waste.

"England," said Winston Churchill, "is a paradise for the rich and hell for the poor." France is a country not only for the wealthy, but for the poor as well. There you can buy from a vegetable stand on the street corner, a penny's worth of sliced pumpkin, if you like. There you can



A Mountain Pass in the neighbourhood of Digne, France.

purchase half a banana, if you wish. The Frenchman is indeed an economic soul.

It was a great pleasure for me to note the keen and sympathetic interest taken by the French people in matters Indian, which range all the way from art and literature to politics. A recent striking illustration of the active good-will of France towards India is the gift to Tagore's Visvabharati a complete set of French books on Indology. These volumes were donated by Indian enthusiasts of France. In this connection I cannot help thinking of the proposal made not long

ago by the India Society of London to get hold of the priceless art collection of Mr. Abanindranath Tagore. The members of the Society, apparently eager like harpies to make gains from every possible opportunity, did not even have money "to put it over"; but they decided to appeal to Indian princes to buy these art treasures for English people, and take them out of India forever. This plan, its sponsors generously pointed out, "would bring about better understanding between India and England"! Wasn't that rich? When I told my friends in France about it they were prodigal in knowing smiles. They remarked that the condition of the British mind, which could suggest such a scheme, was pathological; it needed alienists more than art.

The time is here when no means should be omitted to strengthen the growing ties of friendship between India and France. A forward step in that direction has already been taken by the organization of the Hindusthani Association of Paris. The inaugural program of the society, in which I had a humble share, was attended among others by ten "immortals" of the French Academy and four members of the Cabinet. As I stood on the rostrum facing that large and distinguished audience, which filled to capacity two rooms of Musée Gimmét, I realized that the soul of France did respond to the heart-throbs of Hindusthan.

From what I have seen of the French educational system, it seems that Indian students will make no mistake in going to France—for advanced study and research. They will meet with a warm welcome in French colleges and universities. Moreover, they will find the cost of living much more reasonable in France than either in England or in America.

The French professors I met are, in their special fields, intellectual giants—many of them. Yet they are as profound in learning as they are simple in their ways. There is no touch of highbrow about them.

The relation between the teacher and the student is one of utmost cordiality. Usually students have standing invitations

from their professors to call at their homes at any time they please. I became acquainted with a professor of the University of Paris who not only helps his foreign students to write articles and prepare addresses in French, but actually goes out of his way to hunt rooms for them.

There is an idea in some Anglo-Saxon countries that France is a somewhat effete nation, which has outlived its glowing youth. That is far from being true. France is a leader "in the vanward of Western civilization," strong in "the illuminating intelligence, the undaunted courage, the tireless industry of her people." Capable, self-reliant, and brave, she has produced in recent times scores of scientists, dramatists, artists and novelists. She is today the foremost state on the continent of Europe.

The foreign commentators of French life never fail to notice the decline in both marriages and births in France and predict that if France fails to remedy the facts, she will succumb. These critics overlook that the births still exceed the deaths in number. France, unlike the island country across the channel, does not favour large families. France holds to the view that the true national strength lies not in its numbers, but in its quality.

Another point which ought not to be passed over in silence: there is a considerable misunderstanding about the French social ethics. The misunderstanding is largely due to the assumption of the tourists who imagine that France is exclusively a land of jazz, wines, amours, gay night life, faithless wives, and unmarried mothers. The native Frenchman of the better type is apt to consider such a sweeping charge as being without much of ground-work in fact. He has a high opinion of himself and his institutions, and he is likely to regard the foreigner as "the dangerous amoralist, the wolf in the French fold." This is the view which has been given expression to in the careful study of Lawrence Jerrold's *France: Her People and Her Spirit*. According to Jerrold, here is what the members of a



Climbing Alps in Switzerland.

typical French family would say about its own moral standard:

'Let us first of all beware of outsiders,' they say, 'for ours is the real ark. Can we ever be sure of the chastity of a woman who is not of French blood, French breed, with our old traditions in the marrow of her bones? The English girl? Sweet, charming, but those flirtations! The American girl? So delightfully vivacious, such a change from our quiet girls, but—that freedom, that self-centeredness! How about her when married? Simultaneously, can we ever be sure that a foreigner will make a decent husband? Chic, distinguished, or enterprising, go-ahead, money-making, they are indeed. But the real domestic qualities, those that make a safe husband, a good father, the solid head of a house—can we be sure of finding them in a man who, through no fault of his own, of course, has never learned at the French hearth to look at life seriously? Let us, after all, keep to ourselves. We may not be so adventurous, so picturesque as other peoples. But we are

content to go on leading our old-fashioned lives. The foreigners who come to see us amuse us a great deal. For the serious things of life, for the duties of husband and wife and parents, for the family virtues, we prefer to stick to our own simple traditions. Sometimes we go to a cafe, and the foreigners' vivacious manners there divert us for an evening. But afterward we are glad to get back to our own quiet, plain French home.

From France I went to Switzerland. I discovered that while it is a great honor to be an American citizen, it has also certain disadvantages in Europe where every American is supposed to belong to the Rockefeller or Morgan family. The American must have a well-loaded pocket-book for his European tour. When he leaves a hotel in England, France, or Switzerland, he has to run the gauntlet of a half dozen or more employees—from the boot's assistant to the maitre d'hotel all standing with outstretched palm, waiting for a tip for doing what, after all, was their duty. These hotel servants are a species of despicable profiteers.

Pedestrian Yankees must be a rarity in Switzerland. I shocked one Swiss hotel proprietor most severely when I grabbed my little two-pound satchel, and started to walk for the railroad station only two or three blocks from the hotel.

"Don't you want a porter to carry your valise?" asked the proprietor.

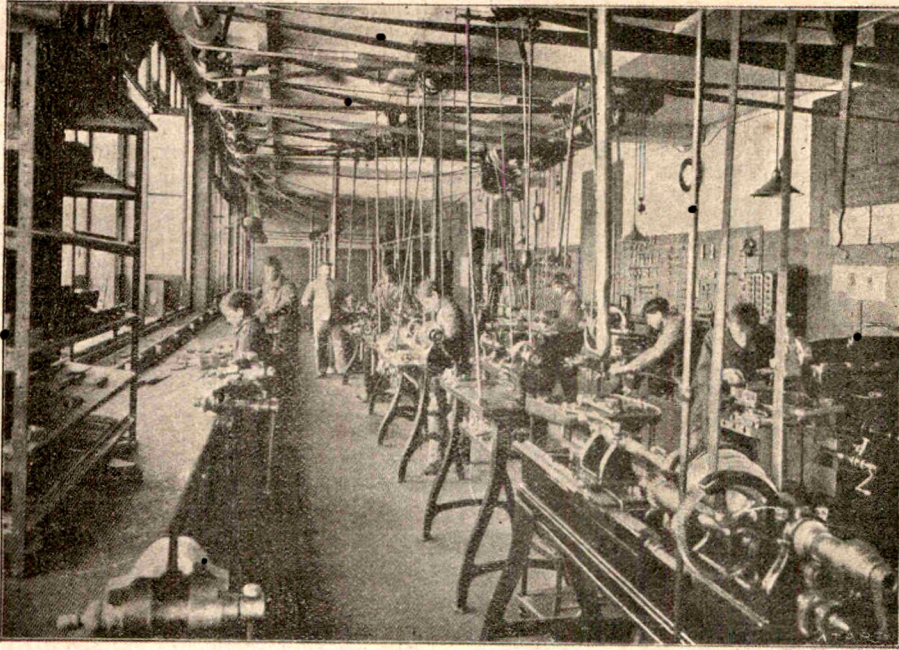
"I think not."

"Surely you want a cab, monsieur?"

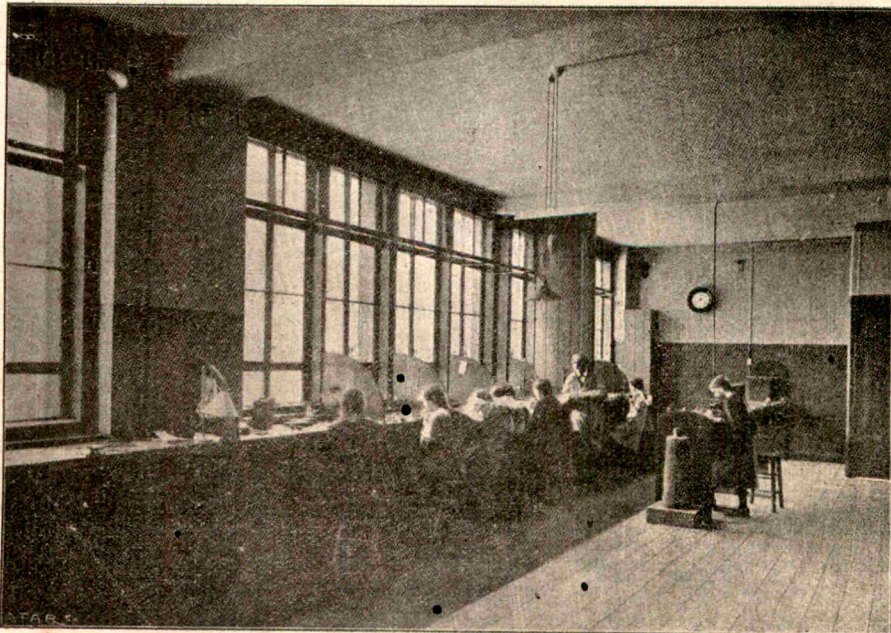
"Oh, no."

The hotel man was terribly puzzled. It was just impossible for him to understand how an American and a gentleman could get along without a carriage or at least a valais!

I spent most of my time in Switzerland at Geneva. And of all the educational institutions I visited there, I was particularly impressed by the Municipal School of Watch-making. It was founded in 1824, and has ever since been an important factor in maintaining those high traditions of clock and watch-making, for which Geneva is famous throughout the world. The director of the school regretted that there has been only one student from India so far, although there have been scores from China and Japan.



A Class of making small instruments in the Watch-making School in Geneva.



A Class of Girl Apprentices in the Watch-making School in Geneva,

Anyone who has studied up to matriculation in India is eligible for admission. The medium of instruction is, however, French. It takes four years to graduate from the school.*

The prime object of my visit to Geneva was to confer with the men entrusted with the machinery of the League of Nations. I interviewed many a statesman and diplomat at Hotel de International, the headquarters of the League. They were very obliging, and furnished me with loads of books and pamphlets. I could not, however, share their infatuation about the League of Nations. The views they expressed were colored by a sort of sentimental jaundice.

"What is the plan of the League," I asked a member of the Permanent International Secretariat, "to deliver the oppressed nations of Asia from the yoke of European imperialism?"

"That's not the concern of the League," was his quick response.

* Students desiring further information should communicate with the Director of Ecole Municipale d'Horlogerie, Rue Necker, 2. Geneva, Switzerland.

The League of Nations may not be made up of, as intimated by a New York journal, "a professional-criminal class, a delectable crew of professional thieves, liars, overreachers and confidence men." It is, however, an organization of the victorious nations to keep and hold their spoils, to promote their "own narrowly nationalistic and ruthlessly imperialistic interests." The Leaguers had no genuine desire to bring about a reorganization of the world on the basis of justice and humanity. All they wished, in the words of an American periodical, is "a reorganization of the general mechanism of economic exploitation, with a view to minimizing the risk and cost of war." The League is a rotter.

I have tried to make a first-hand acquaintance with the underlying facts of the League. If I may now be permitted to make a suggestion to the Asian, whose soul is not dead to the call of his country, it will be this:

Keep out! Keep out! Keep out!

Hall of Liberal Arts.

Iowa City, U. S. A.



THE NEW PRESIDENT OF CHINA

A PERSONAL IMPRESSION OF LI YUAN-HUNG

BY JOHN A. BRAILSFORD.

SOME have greatness thrust upon them." Such is Li Yuan-hung, now for the second time President of the Middle Flowery People's Kingdom (*Chung Hua Ming Kuo*) which we call the Republic of China. A less ambitious man would be hard to find. When I visited him at Wuchang three days after the outbreak of the great revolution in 1911, he told me of the thrusting of greatness upon him at that time. The men who had engineered the rising at the instigation of Dr. Sun Yat-sen held a

sword at his throat and gave him this choice: "You must proclaim yourself head of the revolution or die immediately." He chose not to die. I hardly credited the story at the time. It was obvious that most of the men in that Babel of disorder at the revolutionary headquarters were running an enormous risk and would be doomed to execution if the Imperial Government sent any strong force against them. Though Li Yuan-hung seemed less fearful than others, might it not be that he was trying,

through the foreign journalist, to assure the Peking rulers of his innocence? So it seemed. But the burly, good-humoured soldier, who could laugh over things even in that tense atmosphere, had told me the simple truth.

Why had he been chosen for greatness? He had had no part in the engineering of the revolution. It was only by the accident of the premature bursting of a bomb that the outbreak had begun at a time when the revolutionists themselves had no strong leader to take command. They were in urgent need of a man respected and loved by the common soldiery of the Wuchang garrison. That was the first consideration. It was by chance rather than design that they chose one who was able to win the regard of the Chinese people of both North and South, and of foreigners also. What the plotters wanted at this time was a loyal and enthusiastic following of a few thousand fighting men who would resist the first onslaught from the Imperialists. Li Yuan-hung was the friend of the common soldier. His sympathy for the men in the miserable life of the barracks, his efforts to provide entertainment and education for them had already come to the knowledge of foreigners. And besides, he was honest. A Danish merchant in Hankow told me how Li Yuan-hung, as purchasing officer for the local forces, had come to him to buy field glasses. Now it was the almost universal custom of salesmen in China at that time to pay a "commission" to any official purchasing goods on behalf of the Government—in other words a bribe to secure the order. Often there was competition in bribery. The merchant said something to Li Yuan-hung about giving him "the usual commission." The reply was in effect this: "I came here because I thought you would not offer that."

Li was one of the few who realized how the custom of "squeeze" (the popular name for commission payments) was ruining China. He declined to receive or to give bribes. The consequence was that he had remained poor and had been kept in a subordinate position while un-

scrupulous men of far less capacity had been promoted over his head. He was simple Colonel.

But Li Yuan-hung in any military position was a paradox. He is one of the most pacific-minded men of a pacific race. All his victories have been victories of peace. Throughout the revolutionary fighting in 1911 and 1912 he issued many appeals to the forces of both sides to renew their friendship and restore peace. His proclamations were the very reverse of those which Western commanders put out during warfare. Where we would expect men to proclaim their own divine mission and to denounce the vileness of the enemy, shrieking about atrocities, here was the leader of a most momentous revolution asking pardon of his fellow-countrymen for his part in the tragedy that had brought brother into mortal conflict with brother. "Peace without victory"—the motto which President Wilson so readily changed to "force without stint"—was the motto of Li Yuan-hung throughout the conflict, even when his own life was in imminent danger. And peace without victory he attained. His forces were utterly defeated by those of Yuan Shih-kai, which were supposed to be fighting for the Manchu Dynasty against the Republican movement. And the outcome was that the Manchu rulers were compelled to abdicate and the Republic was established. Was there ever such a land of contradictions?

To explain this paradox we should have to tell of the tortuous diplomacy of Yuan Shih-kai, who was falsely true to the Imperial authority until he found it in his power to be truly false to the Republicans. He secured himself in the Presidency, handed a sop to the real leader of the revolution, Dr. Sun Yat-sen, and had Li Yuan-hung made Vice-president.

Li Yuan-hung continued to hold authority at the metropolis of Central China—the triple city of Wuchang, Hankow and Hanyang. The almost universal respect and affection in which he was held made peace possible in that region during a most difficult period. Of course, there

were minor disturbances, including several plots against his life. It was long before he could be induced to allow the execution of any of these conspirators. In other parts of China there were tens of thousands of executions of those who were suspected of opposing the authority of Yuan Shih-kai, and I remember one or two occasions when forty or more were executed in a batch at Wuchang. But always Li Yuan-hung was accounted a man of unique mercy. I visited him often in the times of most intense agitation, and found him always in kindly humour—worried perhaps, but never vindictive. When I went (as correspondent of the American Associated Press) to ask whether he were really dead, as rumour had reported, he enjoyed the joke greatly. He is a man who can laugh.

Li Yuan-hung refused to join the revolt of the Southerners in 1913 against Yuan Shih-kai, who had proved himself false to Republican institutions, and had flouted the authority of the Parliament. The quarrel was a little academic, as the Parliament could hardly be described as representative. Li Yuan-hung considered that China would find her way to a new national life more quickly along the path of peace than in strife over systems. It was difficult to decide whether personal ambition or devotion to principle was the leading motive of some of the leaders on both sides. It is impossible to say yet whether Li Yuan-hung was right. The Southern forces were defeated in 1913, but many of the same leaders are still upholding the standard of Sun Yat-sen at Canton, and certainly their record appears far better than that of the military usurpers who have held sway at Peking during most of the past eight years.

Li Yuan-hung in those early years of the Republic was the one man in favour with large masses of the people both north and south of the Yangtse. Yuan Shih-kai, it seems, was afraid of his popularity. He frequently requested him to come to Peking. Li Yuan-hung always replied, quite truthfully, that he felt his services were more needed in Central China. At last Yuan practically compelled him. The

Vice-President was taken to Peking and was placed on that very island in the artificial lake of the Forbidden City where the Emperor Kuang Hsu had been held a prisoner by the old Empress Dowager. All honour was paid to Li Yuan-hung. But he was as powerless as a bird in a gilded cage. I visited him on that island just before leaving China in 1914. It was sad to see his patient impatience with the enforced inactivity. He was in great distress at that time over the Japanese invasion of Shantung. There were tears in his eyes when he appealed to two of us—insignificant newspaper men—to try to stir a righteous protest from our respective countries against this seizure of China's "sacred province." I knew only too well that the powers which had prevented China's own official protest from coming to the knowledge of the British people would hardly succumb to any effort of mine to break through the censor's barrier and reach the popular conscience.

But Li Yuan-hung was not destined to waste all his days in the prison-palace. Yuan Shih-kai, after his unsuccessful attempt to set up an imperial throne for himself and his heirs, was gathered to his fathers. His prisoner became president.

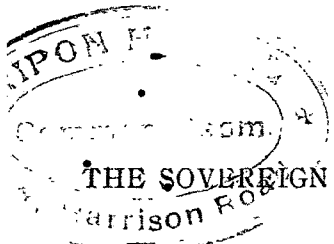
And what mighty deeds did he do as head of the nation to justify his present recall to that office? None that I know of. He was not even successful in his efforts to reconcile the rival factions. He was unable to save his country from the encroachment of her neighbour (though undoubtedly, by keeping the peace with Japan, he helped to prevent a far worse tragedy). He failed also to check the rising of the ex-brigand Chang Hsun, who tried to restore the infant Emperor. Late in 1917 Chang Hsun attacked Peking. Li Yuan-hung made no attempt at resistance, but sought refuge at the Japanese Legation. A sad exhibition of weakness and insincerity it seemed, on the part of one who had wept over his nation's ill-usage at the hands of Japan. I do not know the intimate circumstances, but it certainly appeared that foreign correspondents were justified at the time in condemn-

- ing Li Yuan-hung as "weak, irresolute." He went into "disgraceful" retirement, as F. A. Mackenzie of the London *Daily Mail* recorded. Chang Hsun, after a few short days of triumph, was easily defeated. China became a Republic again. But Li Yuan-hung was no longer president. Can one imagine any Western choosing such a man again for the highest office? It does not seem that Li Yuan-hung sought the Presidency at this time any more than he sought the leadership of the revolution when a sword was held at his throat. He is not considered clever. "He has a good heart but a poor head," the Chinese used to say of him. Foreigners have still less regard for him. The idol of the foreigners in China was Yuan Shih-kai, the man of power who asserted his authority over the great nation at all costs, lopping off the heads of his opponents by the myriad. Li Yuan-hung is not the man to unite China under one strong central authority. Probably the drift toward a loose federalism will go on unchecked, and the Western moneylenders will be distressed; for it is more difficult for debt-collecting diplomats to deal with a multitude of local Governments and private Chinese borrowers than with one great central authority.

Li Yuan-hung, though he bears the title of Field-Marshal, has no army at his bidding, as have Wu Pei-fu and Chang Tso-lin. In his apparent weakness lies his real strength as a leader of China. No man who rises to power by military

force can hope to hold the confidence of a people that regards all violence as proof of undeveloped character. Military power might establish a little brief authority—it would be brief in Chinese eyes even if it lasted a couple of centuries—but such authority would be little respected and less loved. What they ask of their President is that he shall reconcile the conflicting parties and enable the people to pursue their daily toll and maintain their home life in peace and with more freedom than is possible in most of the great nations of today. Li Yuan-hung has come to the Presidency once more in response to the demand for a reconciler. Will he fulfil that mission? Can he induce Dr. Sun Yat-sen and the present leaders of the North to come into friendly co-operation? It will not be easy.

Li Yuan-hung was born in the ancestral village about twenty miles from Hankow 58 years ago. He began training for the fighting services at the age of eighteen. He was about 30 years old when the Chino-Japanese war began; he commanded a gunboat in that campaign, in which China suffered a great defeat. Afterwards he superintended the construction of the forts of Nanking. Thence he went to Wuchang and was in charge of his regiment there at the time of the revolution. Li Yuan-hung, the soldier has a remarkable record of successive defeats. Li Yuan-hung the man of peace has won great victories, and may yet win greater.



THE SOVEREIGN AS THE HEAD OF RELIGION IN THE MUGHAL EMPIRE

I

EXAMPLES are numerous in Oriental history of sovereigns claiming the position of the spiritual leader of their people. It may have been due to the natural vanity of man or to the astute political design of securing to one's self the supreme authority in Church and

State alike, and thereby making the sovereign's position unassailable, or to a combination of both these motives. The lord of half a million swords does not feel happy unless he can flatter himself that he has won the unforced love and spontaneous obedience of his subjects. He has a natural weakness for thinking that he

is not as other men are, that he is akin to the gods, and that he rules by a divine right as a semi-divine being. Flatterers had instilled the same idea into the mind of the Roman Emperors and the Stuart kings of England.

It found an easier lodgement in the Islamic State. That State is a theocracy, and its sovereign, in strict theory, is God's representative on earth. He is the commander of the faithful in the battlefield and the public prayer alike. He is the only Khalifa of the time and if he is worthy of his position, then the mantle of the Arabian Prophet has descended on him, and he ought to be not only the leader of the national army but also the highest living exponent of the faith (*mujtahid*). Only the military type of the State and exigencies which made a rude unlettered soldier instead of a deeply-read theologian the only successful sovereign in most Islamic lands throughout the middle ages, prevented this claim from maturing. The actual experience of a long series of centuries gradually disabused the public mind of the idea that the Sultan was necessarily also the Mujtahid or Imam. But he might be so.

Anthropomorphism or the worship of God in the form of man, is the besetting sin of the Aryan race. The Persians could not shake it off even after their conversion to a strictly monotheistic religion like Islam, and the variety of incarnations adored by the Persian people along with Islamic tenets proves how fertile a field for manworship Iran is. We find a full account of these religious movements in Browne's *Literary History of Persia* (vol. I. Ch. 9). Sufism, to which the Persians among all Islamic races have made the largest contribution, also favours the recognition of inspired or superhumanly gifted spiritual preceptors.

The *Insan-i-kamil* or Perfect Man is the title given by Muhammadan mystics to the highest type of humanity, i.e., the theosophist who has realised his oneness with God. This theory of the Perfect Man is based on a pantheistic monism which regards the Creator (*al Haqq*) and the creature (*al Khalq*) as complementary

aspects of Absolute Being,—or as a Hindu would say the *Purusha* and the *Prakriti* are two aspects of one and the same thing. "Man," as an Arabian mystic writes, "unites in himself both the form of God and the form of the universe...He is the mirror by which God is revealed...We ourselves are the attributes by which we describe God; our existence is merely an objectification of His existence."...The Perfect Man, who typifies the emanation of Absolute Being from itself and its return into itself, moves upward through a series of illuminations until he ultimately becomes merged in the Essence,...when the seal of deification is set upon him. He now becomes the Pole-star (*Qutb*) of the universe, and the medium through which it is preserved; he is omnipotent, nothing is hidden from him; it is right that mankind should bow down in adoration before him, since he is the vicegerent (*Khalifa*) of God in the world (*Quran*, II, 28). Thus, being divine as well as human, he forms a connecting link between God and created things. According to orthodox Muslims this representative Superman is the Prophet Muhammad...Al Jili holds that in every age Muhammad assumes the form of a living saint, and in that guise makes himself known to mystics. [*Encyclo. Islam*, ii. 510.]

So much for the craving of the Sufistic Muslims in general and the men of the Persian race in special, for a divine teacher in a human form in their own age. The Hindu is even more ready to welcome an *avatar*, because it is his creed that such avatars have appeared by the million in the past and God is sure to incarnate Himself when the age requires it by reason of the excess of sin and the agony of spiritual hunger unsatisfied by the existing teachers. (*Bhagabat-Gita*.)

II

While earnest believers were expectant for such a superman *guru* or Lord of the Age (*Sahib-i-zaman*), it would be in accordance with human nature to find that there was a vast number of interested people who wished to secure material gain by professing religious adoration

to the sovereign, as the cynical Al Badauni has pointed out.

The religious atmosphere of India was quivering with electricity in the first half of the 16th century. Chaitanya and Nanak preached and converted during this period, and their new creeds, by supplying the exact spiritual needs of the age, became world-conquering within India. Other movements, deviating from the old orthodox faith, also arose in India, as has been clearly shown by Blochmann in the Introduction to his translation of the *Ain-i-Akbari*, Vol. I, particularly the Mahdavi sect, i.e., men on the look out for a new Mahdi or Supreme spiritual guide. [The Mahdavis lingered in Bijapur well beyond the middle of the 17th century.]

The Emperor Akbar was led to claim this position, partly by his natural vanity, but more by the flattery of his favourites, as Al Badauni has pointed out.

Though illiterate, he secured his own recognition as the *mujtahid* or infallible interpreter of the *Kuran* and of all disputed points of Islamic theology (1579). His coquetry with Hinduism, long and secret conversations with famous Hindu sannyasis and pandits, his edict of toleration for all Hindu practices, and finally his adoption of several Hindu rules of conduct and ceremonies, led the Hindus to regard him as one of themselves. They styled him *Jagat-guru*, or the spiritual guide of the universe, while the coterie of his Muslim adorers (mostly Persians) called him the *Insan-i-kamil* and the *Sahib-i-zaman*.

As the religious guide of his subjects, Akbar adopted, at first secretly and cautiously, many of the attributes and prerogatives of a prophet and even of an incarnation. It excited the intense disgust of his orthodox Muslim subjects and was often checked by the fear of a revolt of the Muslim soldiery at the call of the old-type Mullahs.

I quote from his courtly flatterer Abul Fazl:—

"Wherever, from lucky circumstances, the time arrives that a nation learns to understand how to worship truth, the people will

naturally look to their king, ... and expect him to be their spiritual leader as well; for a king possesses, independent of men, the ray of divine wisdom... Now this is the case with the monarch of the present age... Men versed in foretelling the future, knew this when his Majesty was born, and they have since been waiting in joyful expectation.

"His Majesty; however, wisely surrounded himself for a time with a veil, as if he were an outsider or a stranger to their hopes. But can man counteract the will of God? He could not help revealing his intentions.... He is now the spiritual guide of the nation. He has now opened the gate that leads to the right path and satisfies the thirst of all that wander about panting for truth.

"Men of all nations, old and young, friends and strangers, the far and the near, look upon offering a bow to his majesty as the means of solving all their difficulties, and bend down in worship on obtaining their desire when his majesty leaves the court, there is not a hamlet town or city that does not send forth crowds of men and women with vow-offerings in their hands and prayers on their lips, touching the efficacy of their vows [made to the Emperor] or proclaiming the accounts of the spiritual assistance received [by secretly praying to him]... His Majesty gives satisfactory answers to every one, and applies remedies to their religious perplexities. Not a day passes but people bring cups of water to him, beseeching him to breathe upon it... Many sick people whose diseases the most eminent physicians pronounced incurable, have been restored to health by this divine means.

"Notwithstanding every strictness and reluctance shown by his majesty in admitting novices, there are many thousands, who have cast over their shoulders the mantle of belief, and look upon conversion to the New Faith as the means of obtaining every blessing." (*Ain. i.* 163-166.)

The initiation ceremony and rules of life of the members of this new sect are described in the *Ain-i-Akbari*, i. 165-167, and I need not quote them here.

In addition to the *kurnish* and the *taslim* which all persons presented at court had to make to the sovereign, the disciples of Akbar had to perform the *sijdah* or prostration by bowing down the forehead to the ground. This is an exercise performed at the Muslim prayer, and therefore the orthodox regarded it as a ceremony exclusively due to God. Akbar yielded to the public discontent and very prudently restricted the prostration to the hall of private audience. Its popular

name was *zaminbos* or kissing the ground before the throne. This abject mode of showing respect prevailed in ancient Persia as well as the Hindu States. Religious leaders are entitled to it, as we see daily around us. Abul Fazl justifies it by saying that "They look upon a prostration before his Majesty as a prostration before God; for royalty is an emblem of the power of God." (i. 159)

It was a practice intensely hateful to the Muslims, and though Jahangir continued it, Shah Jahan had to yield to public opinion and abolish it at his accession.

The *darshaniyas*, or men who did not begin their day's work nor break their fast without first gazing on the Emperor's face as on an idol in the morning,—formed another sect of his worshippers, and they followed a special set of rules. (*Ain*, i. 207.)

Even the slaves of the imperial household were, in name at least, converted into the Emperor's disciples. As the court-historian writes,

"His Majesty, from religious motives, dislikes the name *banda* or slave; for he believes that Mastership belongs to no one but God. He, therefore, calls this class of men *chelas*, which Hindi term signifies a faithful disciple. Through his Majesty's kindness, many of them have chosen the road to happiness (i.e. embraced the divine faith of Akbar)". (*Ain* i. 253.)

III

The tradition of the Emperor being the spiritual guide of the people and of his initiating personal disciples, continued in Aurangzib's reign, though that Emperor attracted men by his reputation for strict orthodoxy, ascetic rigour of life and power of working miracles, for which he was called *Alamgir*, *Zinda pir*! or 'Alamgir the living saint.' In 1690, when the Emperor was encamped at Badri on the bank of the Krishna, Salabat Khan the *Mir-i-tuzuk* presented to him in the court of justice a man, who said, "I have come from the far-off land of Bengal, wishing to be your Majesty's disciple. I hope that you will favour me by granting my desire." Aurangzib smiled a sarcastic smile and gave the Khan about Rs. 100 in cash and some bits of gold and silver

to be presented to the man, saying, "Tell him that the favour he is really expecting from me is *this*!" The man flung the money away and threw himself into the river. He was rescued by the court attendants. The Emperor ordered him to be taken to a famous Muslim scholar of Sarhind, with a request to admit him as a disciple. (*Masir-i-Alamgiri*, 333-334.)

As a token of the religious veneration paid to the Emperors, they continued throughout the Mughal period to be addressed by their sons and subjects with epithets characteristic of prophets, such as *Qibla wa qaba*, i.e., the central point to which the faithful must turn in prayer, like the Black Temple at Mecca or Solomon's Temple at Jerusalem, the *Qutb* or Pole-star of the faith, and *Pir wa murshid-i-alam-wa alaman* or *du-jahan* or *din wa dunya*, i.e., the spiritual guide and preceptor of the world and its inmates, or of this world and the next.

In imitation of Akbar, his contemporary, the Bijapur Sultan Ibrahim Adil Shah II, took the title of *Jagat-guru*. He is popularly said to have inclined to the Hindu faith and practices, lived on milk and even worshipped the Hindu god Narsoba in a small temple on the western edge of the inner ditch of the citadel of his capital. His Muslim historian has taken pains to rebut the charge that he apostatized from Islam. (*Basatin-i-Salatin*, 259-260, 264,) but admits that in popular speech he was called *Jagat-guru*. [Also *Bombay Gazetteer*, xxiii, 636.]

The Mughal Emperor, as we have seen, claimed to be *Jagat-guru* or world's Supreme Religious Head. But this Pope was married, and it would have been inconsistent if his principal wife did not partake of his spiritual attributes. Thus we find that Jahangir's wife, a Jodlipur princess and the mother of Shah Jahan, was entitled the *Jagat Gosaini*, or female Pope of the World! (*Tuzuk-i-Jahangiri*, 5.)

There are many historical parallels to this aspect of the Mughal monarchy. The Abbaside Khalifs of Baghdad rose to the throne on the crest of a religious movement in favour of the family of

Ali and they claimed the spiritual homage of the Muslim world by reason of their descent from the prophet's family as completely as the political allegiance of their subjects.

So, too, the Safavi dynasty of Persia at first created an influence and a strong following by posing as religious leaders, and then easily seized the throne of that country. The Sikh *gurus* began as religious guides pure and simple, and ended by becoming warriors and rulers of men. Even now they are designated as the 'ten Padishahs' by their votaries.

IV

Apart from the position of *Jagat-guru* or the direct and personal religious preceptor of his subjects or an inspired and miracle-working saint, which was aspired to by Akbar and Ibrahim Adil Shah, and that of a darvish on the throne or living saint which Aurangzib loved to be called,—the Mughal Emperor, by constitutional law, filled the office of the executive head of the dominant creed. As the "Khalifa of the Age" it was his duty to enforce the orthodox faith, which was the Sunni form of Islam. Political considerations and the legacy of his more tolerant predecessors compelled Aurangzib to use the talents of many Shias,—both of Persia and Central Asia,—but their lot was not a happy one. In the war of succession with his brothers in the earlier years of his reign, he had owed much to Mir Jumla, a Shia; but in his old age his bigotry was intensified and made his court no place for this sect. We find many illustrations of the anti-Shia feeling in this Emperor's letters and even in the official history of his reign.

To him a Shia was a heretic (*rafizi*), and he usually calls the Persians carrion-eating demons (*Irāni ghul-i-bayabam*); but this tone may have been partly due to his political rupture with the Safavi Shahs. In one of his letters he tells us how he pleased with a dagger presented to him by a noble man, which was named *Rafizkush*, or Shia-slayer, ordered some more of the same shape and name to

be made for him. [*Ruqat-i-Alamgiri*, 133].

The result was that his Shia officers had to practise hypocrisy in order to save themselves.

Sarbuland Khan, a grandson of a King of Badakhshan, was Aurangzib's second Bakhshi from 1672 to 1679. Once his Majesty complained that Sarbuland's words savoured a little of Shia-ism, to which the Khan replied, "Yes, many of the Sayyids of Bukhara belong to this sect. My speech still bears traces of the effect of my former association with them. But I have not been confirmed in this faith. Through ill luck, I have withdrawn myself from this creed but not yet attained to that"! This Sarbuland Khan, we are told by the same authority, used to favour the Persians and recommend them to the Emperor for high offices. Though Aurangzib distrusted that race, he was forced to employ them on account of their unrivalled ability in book-keeping and finance. [Hamid-ud-din's *Ahkam*, § 38 and 39.]

The position of the Shia nobles in Aurangzib's court was bad enough on account of their master's orthodoxy; but it was rendered worse by the jealous hostility of the Sunni nobles, most of whom belonged to a different race, namely the Turani or Central Asian. Indeed, in the 18th century, the Persian and Turkish parties—or Iranis and Turanis as they were called,—were sharply divided at the Mughal Court, just as they had been under the Bahmani Sultans of the Deccan in the 15th, with disastrous consequences to the latter. Even European visitors like Bernier and Manucci could not fail to notice the antagonism of interest and sharp contrast of policy between these two races in the Delhi imperial service, especially when an embassy from Persia was expected [*Storia do Mogor*, ii, 50-53, Bernier, 146-153]. Marriage did not tend to heal this sectarian conflict, because the Shias naturally liked to marry within their own circle, and Sunnis were known to have refused the hands of Shia brides. Thus, we learn from Hamid-ud-din Khan's *Ahkam* that Rubullah Khan I, the Paymaster-General

of Aurangzib (1686-1692), made a will on his death-bed, declaring that he had renounced the Shia faith for Sunnism, and requesting the Emperor to give his two daughters in marriage to Sunnis. Now, though this Ruhullah Khan was very highly connected,—his mother being a sister of the Emperor's mother,—the hand of his daughter was refused by Siadat Khan, a petty nobleman, who asked, "How do we know that she too holds the Sunni faith? In case she persists in her ancestral religion (*i.e.* Shiaism), what can be done?" (*Ahkam* § 69.)

The Emperor, too, doubted the sincerity of Ruhullah's alleged conversion to Sunnism, and this surmise was proved true. The Khan, on his death-bed, had requested the Emperor to send the imperial Qazi (a Sunni) to wash and shroud his corpse. But the Qazi, on reaching the Khan's house after his death, was given a letter in which the dying man had begged him to delegate his burial arrangements to his confidential servant Aga Beg. The Qazi knew this man to be a Shia theologian and priest disguised as a servant, and reported the new development of the case to the Emperor. Aurangzib replied in an indignant tone:—

"Let the Qazi come away from the house. The late Khan had made deception his habit in life, and at the time of his death too pursued the same detestable sin. What concern have I with anybody's religions? Let Jesus follow his own faith and Moses his own!"

But the Shias had good reasons for concealing their faith from him.* In one letter of Aurangzib we read how he was alarmed at the coincidence that the paymaster and two *nazims* of Lahore were Shias, and immediately ordered that the former should be transferred elsewhere.

* On 3rd Nov. 1672, an old servant of the days before Aurangzib's accession was beheaded for cursing the first three Khalifs. (*M. A.* 120.) The Emperor objected to making the word *Ali* a part of any newly-created noble's title. (*M. A.* 313.) In one letter he narrates with approval how a Sunni murdered a Shia at Isfahan and escaped to safety! (*I. O. L.* 1344 f. 34 b.) Persians newly arrived in India should not be posted to any of the ports on the West Coast. (*Kalimat-Tay.* 141 a.)

(*Kalimat-Yay*, 16 a.) Very late in his reign, he objected to the practice of sending the bones of rich Shias secretly after death to Karbala and Mashhad for burial. This he regarded as a superstition. (*Ibid.* 12 a.)

V

In Mughal India, as in mediaeval Europe, education was a branch of religion, and the educational expenditure of the State was defrayed out of the Alms Fund and through the hands of the imperial Almoner (*Sadr-us-sadr*). We have a *farman* of the earlier part of Aurangzib's reign which illustrates this arrangement. He instructs the *diwan* of Gujrat that every year teachers should be appointed at the cost of the State and stipends paid to the students according to the recommendation of the *Sadr* of the province and the attestation (*tasadduq*) under the seal of the teacher. The money was to be paid out of the Public Treasury. The grant was very small, as we read of only three *maulavis* being appointed, one at Ahmadabad, one at Patan and a third at Surat, and only 45 students enjoying the subsistence allowance. [*Mirat-i-Ahmadi*, 272.]

The monasteries (*khankas*) when not endowed by private donors, received larger subsidies from the Government, and they were expected to play the part of the Cathedrals of Christendom in fostering theological learning and general education.

We may conclude our remarks about learning in Mughal India, by referring to the allied subject of the Court poets. These were Persians born in Iran. By all the Emperors except the puritanical Aurangzib they were highly patronised and well rewarded for their odes. Such odes had to be written to order to celebrate victories, royal marriages, coronation, birth-day and other court festivities, and to supply inscriptions (*kutaba*) for the Emperor's favourite buildings or chair of State. One of these poets received a purse of Rs. 10,000 for a four-line epigram describing how a trained leopard struck down a wild buffalo before the Emperor Jahangir. [*Tazkira-i-Sarkhush*.]

These poets, in the 17th century, were closely related by birth or marriage to the Court physicians, who were mostly Persians. A runaway physician of the Shah of Persia was sure of a cordial welcome at the Court of Delhi.*

Even the ladies of these Persian families of poets and doctors were learned and accomplished persons and they were employed in the imperial harem to teach the princesses and to superintend the Empe-

ror's charity to women. In the last capacity the officer was called *Sadr-un-nissa* or 'Almoner for women'. The life of *Siti-un-nissa*, the friend of the Empress Mumtaz Mahal and governess to her daughters, gives us a charming picture of culture within the harem in the glorious times of Shah Jahan. [See my *Studies in Mughal India*, pp. 21-26.]

JADUNATH SARKAR

(Patna University Readership
Lecture, 15 Feb. 1921.)

* Abdul Hamid's *Padishahnamah*, ii. 367-8 ;
Alamgir-namah, 45.



REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed : Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

ENGLISH.

HINDU CULTURE: By K. S. Ramaswamy Sastry, B. L. S. Ganesan, Madras. 1922. Price Rs. 3.

This book of 216 pages, well-printed and neatly bound, has a foreword from the pen of Sir John Woodroffe, and is written on the same lines as his well-known *Is India Civilised?* There is a third book, *The Illusions of New India*, by Mr. P. N. Bose, which is also written with practically the same object. But whereas in the last two books, and especially in the last, there is some attempt at offering reasoned arguments for the conclusions arrived at, and Sir John's book possesses an added interest in the fact of its being written by a cultured Western whose admiration for our civilisation tickles our vanity, the book before us does not profess to offer any reasons at all, but is a summary of the conclusions arrived at on various aspects of Indian civilisation by appreciative writers, or rather it is a summary of only the favourable opinions of those writers, utterly ignoring opinions which are unfavourable. Entirely one-sided as it is, it has nevertheless its value for those students who want to correct the impressions formed upon a study of the more numerous class of writers, mostly Western, who see nothing but evil in our civilisation, and who base most of their conclusions on our present degraded political and social condition. Written from the standpoint of an advocate, the book will not of course carry conviction, for which the reader will have to look up the original sources, named

and unnamed, from which the author draws his inspiration, and if the reader does so, as the writer of this review has done, the conclusions he will arrive at will be hardly as dogmatic and optimistic as the author's, and his admiration, if he uses the historical and comparative method, which the author calls 'a great Western instrument of thought sure to be productive of great results' (p. 177), will be qualified with many misgivings and assume a soberer hue, of which he will find no indication in this little volume.

The author was prompted to write this book by the attacks on Indian civilisation in Mr. S. C. Mookerji's *The Decline and Fall of the Hindus*, which he calls 'a small and waspish booklet,' and against the author of which he indulges in vehement personalities. We are not concerned to defend Mr. Mookerji, whose book we have not read, but we notice that Sir John Woodroffe calls him his 'friend' and that he has both the courage of his opinions and (for I know him) a strongly-felt attachment to his country. In fact, it seems to us that those Indians who are constantly singing pæans of glory at the altar of Indian civilisation are wanting in both, and if we look for truth and originality, we will find more of it in books written by those who want to rouse their countrymen and explode their complacent faith by the shock of strong language, on the principle that desperate diseases require desperate remedies (though calm historic judgment alone can convince and produce a lasting impression), and we can therefore well understand the sense in

which Sir P. C. Ray calls Mr. Mookerji's book 'the book on India's regeneration.'

Sir John Woodroffe quotes Voltaire who spoke of the Hindus as 'a peaceful and innocent people, equally incapable of hurting others or of defending themselves.' The sting of the quotation lies in its tail, and to take one aspect only of our civilisation, it is worth enquiring how we have become so utterly incapable of defending ourselves, and whether the attitude of what is, is for the best, will help us to develop that quality, so essential to our racial self-preservation. But the author does not seem to be troubled by any qualms on that score, for he is emphatically of opinion that Hindu civilisation is 'predestined to last for ever' (p. 15).

Throughout, however, there is a subconscious vein of mistrust, which is, we believe, responsible for many of the exaggerations in which the book abounds, in the solidity of the rock of Hindu culture on which the author takes his stand, and the author seems to be aware that much will have to be surrendered to the imperious demands of the Time Spirit in the course of its triumphal progress in the modern age' (p. 154).

This is why perhaps the author cannot shut his eyes to 'a few redeeming features on which alone I rely as holding out a promise of 'better times' (pp. 176-77). These features, according to our author, are 'a new and powerful feeling of faith in science and love for scientific study and methods and investigations, the introduction of the historical and comparative method of studying social and artistic phenomena, the new-born national feeling, the new democratic spirit which will bring into existence a more intimate sense of brotherhood and a more vivid sense of mutual interdependence, collective charity and 'the modern passion of pity and the joy of social service and social emancipation.' It will also be interesting to enquire how many of the orthodox fold would be willing to subscribe to the following opinion of their ardent champion:

"Nor can one for a moment defend or praise the innumerable castes or the caste feuds and jealousies as they exist in India today. They are a travesty of the real system of caste... They are a source of individual decline and national decay [so there are sources of national decay in the existing Hindu system after all]. The counteraction of such evils is an act of individual duty and of national righteousness (p. 159)."

The defence of Hindu culture often consists in the familiar trick of claiming every new and favourable development as proceeding out of itself. There is no harm in this so long as the development is recognised as essentially necessary for the growth and perfection of our civilisation. To take one instance: "Hindu culture learnt from its rebellious child Buddhism, which in its haste to get rid of animal sacrifices threw overboard the Vedas as well, a new tenderness for life or rather an intensification of its old tenderness for life. It learnt from Islam, which persecuted it but could not subdue it, a new and intimate sense of brotherhood or rather an intensification of its old sense of brotherhood. It learnt also to realise more intensely that image worship is a means and not an end. It learnt to realise also that it must not forget the Transcendence of God in His Immanence. Not one element was newly learnt. But the new emphasis on some of

its old aspects and elements was itself of the greatest value" (p. 119).

There is much truth in what the author says on the comparative merits of eastern and western culture, if we remember, as he says elsewhere (p. 8), that this does not imply the absence of some elements in the one which the other possesses, but is rather a difference of emphasis than of content. "Each, in fact, is the complement of the other. The degradation of the one is in the limiting of the inner vision to the earth, the revelling in natural and human beauty as the only summations of loveliness, and the worship of mere machinery. The degradation of the other is in vague abstraction, the forgetting of manifest Godhead in the search after the unmanifest Beauty, and mere quietism. The danger of the one is undignified rest in intermediate satisfactions. The danger of the other is non-attainment of distant satisfactions. The fulfilment of the one is in a clear rationality a clear vision of earthly beauty, and a clarity of earthly enjoyment. The fulfilment of the other is in spiritual realisation, a vision of heavenly enjoyment, and a clarity of spiritual joy" (p. 77).

In the hands of a discriminating reader, the book will prove useful, but as they are not in the majority, we can safely predict that the book will have a large sale, though we are not so sure of its producing the right effect, the sort of effect, that is, that will prove really beneficial to the country.

SPEECHES AND WRITINGS OF M. K. GANDHI :—
G. A. Natesan & Co., Madras. Third Edition. Rs. 3.
Pp. iv + xii + 64 + 848 + 47 + viii.

The publishers truly call this 'an exhaustive, comprehensive, and thoroughly up to date edition.' It contains a detailed table of contents, an Index, appendices containing foreign appreciations and other matters, a detailed biographical sketch, and extracts from articles in the *Young India* and *Nava Jiban*. The volume begins with South Africa and ends with the Mahatma's incarceration in Ahmedabad Jail. This big volume, neatly printed and nicely bound in cloth, is being offered to the public at the moderate price of Rs. 3, and is sure to be sold out in no time. The foreign appreciations show that more than any Indian on the horizon of India, the Mahatma succeeded in attracting the attention of the apathetic West to Indian affairs. And of all the Indian appreciations, we are glad to note, none is more whole-hearted and full-throated than that of the other great man of India who has now become a worldfigure, Dr. Rabindranath Tagore. It reminds us of the wellknown Sanskrit adage, that it is only the great who appreciate the great.

THE TRUTH OF LIFE: By Barindra Kumar Ghose. The "Arya" office, Pondicherry. 1922. S. Ganesan, Madras.

In this beautifully got up pamphlet, in language not unworthy of Aurobindo himself, his younger brother hints somewhat mystically at the dawn of a new era and speaks of a synthetic resurrection; of Tolstoyism, he says that India has evolved infinitely greater verities than that. But those who would like to have an idea as to what those verities are, will be lost in a maze of brilliant word painting. The booklet ends in a note which is however quite clear. We quote from the last paragraph: "Already harbingers of the new

race are coming into the world bringing the new light and emanating the supramental powers; these are our spiritual men and avatars... That is what Aurobindo is bringing into the world. He has already ensouled the truth and is perfecting it in himself and others in order to show that it is possible for man to be divine." M. Paul Richard and Mr. Aurobindo Ghose's brother have fully prepared us for the advent of the next avatar. Now that Tolstoyism has gone down with the Mahatma, it was time for Mr. Aurobindo Ghose to display his cards.

THE MAKING OF A REPUBLIC: *By Kevin R. O'Shiel. S. Ganesan, Madras. 1922. Price Rs. 1-8-0.*

Mr. O'Shiel, a gifted Irish writer, narrates in these pages the thrilling story of how America wrought her freedom. The United States did not challenge imperial supremacy without courting an extremely intensive repression campaign. Her meetings and organizations were suppressed as 'illegal', disaffected persons were deported and martial law was proclaimed. America, as Ireland, had her 'loyalists' too, who ranged themselves against the patriots, urged there-to either by fear or by self-interest and were guilty of traitorous deeds. But America flinched not. She answered the onslaughts on her freedom with an intensive and rigorous boycott resulting in a loss of £3,000,000 to England. Her women organised as the 'daughters of freedom', sat at the spinning wheel to clothe the country, while all, excluding faint hearts, worked for economic freedom. "Freedom's highway is a narrow and a thorny road bestrewn with many obstacles, and those who would walk there must have perseverance, earnestness, self-restraint, and above all, courage, moral as well as physical. An academic belief in liberty is well enough, but it will never set free a country."

THE AIMS OF LABOUR: *By the Rt. Hon'ble Arthur Henderson, M. P., Secretary of the Labour Party. S. Ganesan, Madras. 1922.*

This little book was issued by the author in December 1917 when he was a member of the Imperial War Cabinet. The War was still in progress when the articles were written, and an appeal to moral principles was then in vogue. As Lecky has truly said, "the essential qualities of national greatness are moral, not material"... If democracy is to take full advantage of the glorious opportunities before it, it can only be as a people individually strong in determination, and fired by moral passion and lofty ideals led by men and women inspired to action by high purpose and unselfish ambition... Democracy will be effective in proportion to the intensity of its spiritual and moral faith, and the power of democracy as a whole will be measured by the loyalty of the individual to principle and by his belief in the moral power of right as against wrong." The democratic ideal is thus set forth: "We must ensure that what is presently to be built up is a new social order, based not on fighting but on fraternity;—not on the competitive struggle for the means of bare life, but on a deliberately planned cooperation in production and distribution for the benefit of all who participate by hand or by brain—not on the utmost possible inequality of riches, but on a systematic approach towards a healthy equality of material circumstances

for every person born into the world—not on a dominion over subject nations, subject races, subject colonies, subject classes, or a subject sex; but in industry as well as in government, on that equal freedom, that general consciousness of consent, and that widest possible participation in power, both economic and political, which is characteristic of true democracy." The following beautiful and inspiring poem of John Addington Symonds is quoted in the title page:

These things shall be! a loftier race
Than ere the world hath known shall rise,
With flame of freedom in their souls,
And light of knowledge in their eyes.
They shall be gentle, brave and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.
Nation with nation, land with land,
Inarmed shall live as comrades free:
In every heart and brain shall throb
The pulse of one fraternity.
New arts shall bloom of loftier mould
And mightier music fill the skies,
And every life shall be a song
When all the earth is paradise.

GURU ARJAN DEV: *The Fifth Sikh Guru. (No. 1 of Sikh Literature series). International Printing Works, Karachi. As. 4.*

This pamphlet gives an inspiring account of the fifth Sikh Guru. The lives of the Sikh Gurus present instances of noble self-sacrifice, unflinching courage and constancy, and heroic martyrdom which have hardly been excelled anywhere in the world and as such they are well worth study in these days of waning faith and polished manners and mercenary ideals.

THE GOVERNMENT OF INDIA: *A brief historical survey of parliamentary legislation relating to India. By Sir Courtney Ilbert. Oxford, at the Clarendon Press. 1922.*

This book is written somewhat on the lines of Cowell's Tagore Law Lectures with which our law students are familiar. The author divides the development of British power in India "into three, or possibly four, periods" the first period terminating with the grant of the Dewani, the second with the Sepoy Mutiny and the transfer of the sovereignty from the East India Company to the Crown, the third with the Morely-Minto reforms. 'Perhaps a fourth period should now be added and might be called the period of constitutional experiments.'

"The Act of 1909 undoubtedly accelerated the pace of constitutional changes, a pace which was further accelerated by the events of the great war. Both Lord Morley and Lord Minto expressly disclaimed any desire or intention to advance towards parliamentary or responsible government. But events are stronger than reformers, and the goal which was emphatically disclaimed in 1908 was as emphatically and authoritatively announced in August 1917."

"The royal message [read at the inauguration of the new Indian legislature on February 9, 1921,] contained the following significant passage: 'For years, it may be for generations, patriotic and loyal Indians have dreamed of Swaraj for their

Motherland. Today you have the beginnings of Swaraj within my Empire, and the widest scope and ample opportunity for progress to the liberty which my other Dominions enjoy?"

The author concludes: "The ideal aimed at by the British Government in India had previously been a benevolent despotism administered by an intelligent bureaucracy. That ideal has now to be reconciled with the desire for self-government with which all Englishmen are bound by their instincts and traditions to sympathise, and which no Englishman can afford to condemn...the executive and legislature at Westminster can best discharge their imperial responsibilities by giving as free a scope as possible to the trial of the great experiment which they have authorized and by refraining from any form of unnecessary, captious, or irritating criticism. Some ten years hence, when the Statutory Commission has reported, it will be easier to say where, how and why the experiment has succeeded or failed. In the meantime our watchword should be patience, sympathy and hope."

CREATIVE REVOLUTION : By Prof. T. L. Vaswani. Ganesh & Co., Madras. Price Rs. 1-8-0. 1922.

This is one more volume from the prolific pen of Prof. Vaswani, in which he re-states his political creed in twenty short articles. India's future is not in a revolt, but in a re-evolution, not in sword and bloodshed, but in return to her own life, in a patient building up of Swaraj, in education, in rural life, in cottage industries, in Swadeshi courts, in the making of new minds. We shall be great in the day we recover faith in ourselves.

THE ETERNAL WISDOM : By Paul Richard. Vol. 1. Ganesh & Co., Madras. 1922.

This book is neatly printed and strongly bound in cloth and as regards get up, would do credit to any European firm.

The contents are as striking as they are novel in character. This is the first of three volumes in which the work will be completed. The best thoughts of the best religious and ethical writers in all languages, the most inspiring sayings of great authors, the profoundest passages from the scriptures of all nations have been culled and grouped together under appropriate headings—The Upanishads, Buddhist literature, Islam, Judaism, Christianity, Amiel, Emerson, Schopenhauer, Pascal, Montaigne, Kant, etc., among modern authors, ancient classical writers of Greece and Rome, Chinese, Japanese, Egyptian, Persian thinkers, even Babism and Bahaism—all have been laid under contribution. Ramkrishna Paramhansa is frequently quoted. It is really a collection of immortal thoughts, culled from every known source. The book is worth its weight in gold, and should be of immense help to those who aspire to live the noble life.

POL.

WINE IN ANCIENT INDIA : By Dhirendrakrishna Bose, B.A. Published by K. M. Conner & Co, 130 Bowbazar Street, Calcutta. Pp. 51.. Price 1 s. 6 d. or Rs. 2 as.

Contains quotations, from various sources, on wine drinking in Ancient India with author's remarks.

THE ETHICAL AND RELIGIOUS PHILOSOPHY OF IDEALISM : By N. C. Mukherjee, M. A., Professor of English Literature and Moral Philosophy, Ewing Christian College. Available at the North Indian Christian Tract and Book Society, Allahabad. Pp. XIX + 115 + 149. Price Rs. 3-8 (cloth).

In the author's prefatory note we find the following passage :-

"I have found great help from two sources. The first is the writings of British Idealism which has in a way anticipated this task and has grappled with the problem of how to be true to the old traditional thought and yet outgrow its insularity : the second, the Christian standpoint. I have not found Christian experience, I humbly beg to add, an intellectual lumber ; but a very present help instead in all intellectual difficulty. Further, that it is my conviction, that in the national synthesis awaiting our country, Christianity will play an increasing part not merely as an adjunct of Western Civilization, but as an independent force".

The "Introduction" has been written by Professor J. S. Mackenzie who considers the book "to be a work of real value".

The book is divided into two parts, viz. :-

(i) Idealism and the Ethics of Martineau.

(ii) Idealism and Christian Theism.

and, in fact, these two parts are really independent works even having different paginations, only bound under one cover.

The first part is divided into five chapters, the subjects dealt with being (1) Martineau on the object and mode of moral judgment, (2) Idealism and the conception of Law, (3) Is Martineau's Ethics Individualistic? (4) Martineau's View of Moral Freedom and Idealism and (5) Idealism and the Validity of the Moral Idealism. The Good as self-contradictory.

Our author has not followed any particular philosopher in writing the book. His object is to make a synthesis of Idealism and Martineau's Intuitionism, and his criticisms of these are acute and interesting. In this connection the author has ably criticised the ethical theories of Rashdall, Mackenzie and other moralists.

The second part of the book is divided into four chapters, viz.,—

(1) Professor Pringle-Patterson on Creation, (2) God and the Absolute, (3) Idealism and Immortality and (4) Idealism and the Problem of Evil.

This part also is carefully written, and worth reading. But his interpretation of the monistic doctrine "Tat twam asi" is wrong and what he says of Christ's monistic idea is more than doubtful. Even Professor Mackenzie writes in the Introduction—

"I cannot, however, quite follow him in thinking that some of those affirmations of Unity that are so common in India, such as 'I am God' or 'Tat twam asi' can be justified, except in a sort of anticipatory sense. I may add that, so far as I can make out from a study of the record, it does not appear that Christ adopted any such mode of statement. The passages in which he appears to do so are of very questionable authenticity and are outweighed by others in which it seems clear that he explicitly rejects any such identification."

The author has not explained what he means by "Christian theism" and where it differs from "Deism or popular theism or from philosophic theisms.

We have not been able to accept our author's Christology which is now obsolete except among orthodox Christians. But his Christianity does not form any essential part of the book and may be safely ignored.

The book is a valuable production and we have read it with interest and profit.

MAHESCHANDRA GHOSH.

"A HISTORY OF INDIAN PHILOSOPHY": By Surendranath Dasgupta, M. A., Ph. D. Vol. I, Cambridge, 1922.

Since the time when H. P. Colebrook opened the field of research in Indian Philosophy by his celebrated essays, European knowledge on that subject has been gradually progressing. The investigation of this subject will probably open the richest store of profound and subtle philosophic thought humanity has ever produced, and it is going on in different countries without interruption and a very considerable amount of work has been achieved and many results established. Some of the Indian Philosophical Systems have been particularly favoured. The Sāṃkhya and Vedānta among the Brahmanical systems, the Bauddhas and Jainas among the non-Brahmanical, have seen their principal texts edited and translated, their philosophical constructions analysed. But great as the work already done may be, it is a very long way from completion. Not only are the beginnings of the principal systems and their oldest period merged in darkness, but even some of the later developments, where materials abound in profusion, have as yet not been seriously tackled. Such outstanding personalities as the Vedantists Śrīharsha and Maṇḍusūdana Sarasvatī have not yet been introduced to the European Scientific world. The greatest Buddhist philosophers Dignāga and Dharmakīrti are hardly known either in India or in Europe. Nevertheless the time is come when some general review of the whole field becomes to a certain extent possible and highly desirable.

Such a work has been undertaken by S. Dasgupta, Professor of Sanskrit, Chittagong College, Bengal, under the title "A History of Indian Philosophy", the first volume of which has just appeared from the Cambridge University Press. It is the object of this short notice to draw the attention of the readers of this Review to this remarkable publication. The author being Indian by birth has studied his native sāstras from infancy and as a matter of course, in many a subject he possesses a knowledge vastly superior to what any European Professor of Sanskrit can hope to acquire. But in addition to that he devoted much time to the study of European Philosophy and may be said to possess a thorough and profound knowledge of it. Thus it is that in his person we have an excellent example of the wholehearted cooperation of the scholarships of the occident and the orient which is an indispensable condition of progress in the fields of research. An Indian of the old school might possess vast and profound knowledge of his philosophical systems, but this knowledge will be so to say dead, i. e., of no avail to European scholarship, with which he cannot even come in touch. But to express Sāṃkhya in the terms of Schopenhauer and Spinoza, or Dharmakīrti in the terms of Kantian philosophy is the only manner of making them

understood. Exception has been sometimes taken to such comparisons and the fear has been expressed that by such methods we are modernising or Europeanising Indian conceptions, putting into the mouth of ancient Hindus ideas they never had dreamt of. But this censure can affect only superficial, unfounded and hasty comparisons. The problems which philosophy went in to solve were the same in India as in Europe, the methods of course were quite different and the object of the historian is to trace the continuity of problems through the diversity of methods.

In his first volume Professor Dasgupta deals with the Buddhist and Jaina systems and with the six chief brahminical ones. The most brilliant part of his exposition is that in which he deals with the Sāṃkhya system. In a previous work upon the Yoga system* he has already exposed his views on that system, and so high an authority as Professor H. Jacobi of the Bonn University, had had no hesitation in calling this work "brilliant" and "acute"†. The Sāṃkhya system is perhaps the one best known in Europe through Professor Garbe's various and numerous works on it. Nevertheless some fundamental features of the system remained a puzzle. The buddhi is jada, i. e., consciousness unconscious, that everything consists of the mysterious stuffs called guṇas, which nevertheless represent one single matter—*Pradhāna* and these could not be made comprehensible either by themselves or by any historical review of them and were tacitly disposed of as want of logic in the Indian mind. But convinced as I am that the Indian mind possesses rather an excess, than a deficit of logic, I am always restive at such explanations. Professor Dasgupta makes it plausible that at least some of the Sāṃkhya schools understood under *sāttva* intelligence stuff, under *rajas*—energy stuff, *tamas*—mass stuff. We thus have three fundamental elements, mind, matter and energy, which are quite intelligible by themselves as fundamental principles of existence and on the other hand are historically linked up with other Indian systems where they appear, of course, under different names. In his analysis of Buddhist *Abhidharma*, Vasubandhu reduces the system of elements—*dharma*s—to the same three fundamental elements called *rūpa vijñāna* and *samskāra*—matter, mind and forces. Moreover the *sāttva* intelligence stuff is very similar to the Buddhist representation of *rūpaprāsāda*, a translucent stuff of which all sense organs are composed of. Prof. Dasgupta following Dr. Sil calls these fundamental elements "reals" and *Prakṛiti* is only a special condition of equilibrium between them. I would prefer the term "fundamental element" as the translation of *guṇa* in this light to the term "real" which, if the Herbartian reals are alluded to, is rather obsolete and does not suggest anything definite by itself. Of course such an interpretation of the *guṇas* puts the unity and reality of the *Prakṛiti* in danger and there has been no deficiency in later attempts to escape the difficulty

* 'The Study of Patanjali' by S. Dasgupta, Calcutta University; 1922.

† Deutsche Litterature Zeitung, 8. 4. 22, article on Bhagavadgītā "geistvollen und scharfsinnigen Buch The Study of Patanjali."

by new interpretations, i. e., that of Venkata. It is generally believed in Europe by Prof. Garbe and others that the atomic theory of matter is inconsistent with the Samkhya system and the occurrence of the term *paramanu* in the yoga sūtras has been explained as not implying technical meaning. Therefore Vijnana Bhikshu has been supposed to have introduced into the system a theory which is altogether foreign to it. Professor Dasgupta makes it clear that there is no more contradiction for the Samkhya to admit atoms than there is in admitting the existence of mahabhutas and tanmatras and indeed all other tattvas.

It is in the nature of the subject that the history of Indian philosophy consists in a number of separate histories of different systems. Such an arrangement is at the present stage of our knowledge unavoidable though it involves some difficulties. Thus for example the question arises, where is the Buddhist construction of logic to be dealt with? in the history of Buddhist philosophy or in the history of the Nyāya system? Its connection with the Buddhist religion is not so close as to be inseparable. The Tibetan historian Bu stan rin-po-che informs us in his "History of Religion" (chos-ibyun) that logic was regarded by many as a profane science and included in the section of general or technical sciences. On the other hand in the development of the Nyāya-Vaisheshika system the works of the Buddhist Dignaga and Dharmakirti occupy such a permanent position that it is quite impossible to omit them at this place. The same applies partly to the connection between the Nyaya-Vaisheshika and Mimamsa systems. Though we do not go so far as to admit that Vaisheshika was only a branch of Mimamsa, as Prof. Dasgupta seems to believe, nevertheless the connection in some parts is so close as to make separation difficult. In future when all these interconnections have been detected by detailed investigations a general history will be perhaps possible; at present Prof. Dasgupta acted wisely in keeping to the old arrangement. A full discussion of all the questions raised by Professor Dasgupta's work would require nearly as much space as his book itself occupies. Reserving a fuller discussion for a future occasion we at present would be glad if this short notice succeeds in drawing to it all the attention which such a great work deserves.

TH. STCHERBATSKY,

Professor of the University of Petrograd, and
Member of the Russian Academy of Sciences.

A HISTORY OF INDIAN PHILOSOPHY VOL. I:
By Surendranath Das Gupta, M.A., Ph. D., Professor
of Sanskrit, Government College, Chittagong, Bengal,
Lecturer in Bengali in the University of Cambridge.
Published by the Cambridge University Press, London.
Pp. 528.

• The book is divided into ten Chapters, viz. :—

(i) Introductory. (ii) The Vedas, Brahmanas and Their Philosophy. (iii) The Earlier Upanishads. (iv) General Observations on the Systems of Indian Philosophy. (v) The Buddhist Philosophy. (vi) The Jaina Philosophy. (vii) The Kapila and the Patanjala Samkhya. (viii) The Nyaya-Vaisheshika Philosophy. (ix) Mimamsa Philosophy and (x) The Sankara School of the Vedanta and also an Index (pp. 495—528).

The Vedic and Brahmanic Period has been briefly dealt with. The treatment of the Upanishadic Period is also brief. Many works on the subject have already been published and the author has therefore limited himself to the dominant current flowing through the earlier Upanishads. Regarding the Buddhist Philosophy, the author says—"My treatment of early Buddhism is in some places of an inconclusive character. This is largely due to the inconclusive character of the texts which were put into writing long after Buddha in the form of dialogues and where the precision and directness required in philosophy were not contemplated. This has given rise to a number of theories about the interpretations of the Philosophical problems of early Buddhism among modern Buddhist scholars and it is not always easy to decide one way or the other without running the risk of being dogmatic; and the scope of my work was also too limited to allow me to indulge in very elaborate discussions of textual difficulties. But still I also have in many places formed theories of my own, whether they are right or wrong, it will be for scholars to judge."

In one place the author says—"With the Upanishads the highest truth was the permanent self, the bliss, but with the Buddha there was nothing permanent. This is the cordial truth of Buddhism... There is no Brahman or Supreme permanent reality" (page 111). Yes, this is the accepted opinion. But we venture to differ. Buddha has, at least in two places, posited the existence of the Absolute (Vide Udana, Patalgami, 2—4; and Iti—Vuttaka, 43). What is called the unborn, unoriginated, uncreated, uncompounded in these places is the same as the Brahman of Yanjavalkya and Sankara. Moreover the Nirvana of Buddha is nothing but the Nirguna Brahman of the Upanishads.

The chapters on the Jaina Philosophy and the Kapila and the Patanjala Systems are well written. The author has criticised the Samkhya Philosophy from the Nyaya-standpoint. Some of his remarks are acute. But in one place he says :—

"Again their cosmology of a mahat, ahamkara, the tanmatras is all a series of assumptions never testified by experience nor by reason. They are all a series of hopeless and foolish blunders" (p. 276). This stricture is unjustifiable. We may well compare *Prakriti* to *Sushupti* (Deep sleep) and *Ahamkara* (egoism) is the fully-developed stage of self-consciousness. The *mahat* which is also called *Buddhi*, is an intermediate stage. Whatever may be the modern interpretation of *Buddhi*, originally it must have been the "just-awakened" state of *Prakriti*—a state which may be compared to that of a child or that of a man who is just awakened from sleep. The five *tanmatras* are psychic elements of sound, touch, colour, savour and odour. The *Mahabhutas* are externalisation of the five psychic elements.

The stages of the development of *Prakriti*, according to our interpretation of the original Samkhya, are (i) *Prakriti* (in Deep Sleep), (ii) The awakening of *Prakriti*, (iii) Self-consciousness, (iv) The psychic elements, (v) The material world as the external manifestation of the psychic states.

In one sense the Samkhya system is a form of subjective Idealism which has been fully developed by Fichte.

HINDI.

The author's treatment of the Nyaya-Vaisesika Philosophy is excellent and exhaustive.

The ninth chapter treats of the Mimamsa Philosophy and is well written.

In chapter X the author deals with the Sankara School of the Vedanta. On receiving the book, the first thing I did, was to turn over the leaves with a view to seeing how Gandapada's philosophy was interpreted and I was perfectly satisfied. Some of the chapters of the Karika might or might not have been written by Gandapada but there is no denying the fact, that it is the 'Neo-vedantic' version of the Buddhist Philosophy.

It is a very valuable contribution to the literature of Hindu Philosophy and we congratulate the author on the production of the work. He has, in this book, combined eastern culture with western scholarship. The exposition is clear and explicit. It will supersede all the histories of Indian Philosophy that have been hitherto published. We doubt not, it will be prescribed as a Text Book for Higher Examinations in all the Universities in and outside India. It is indispensable to the students of Philosophy.

THE NEO-ROMANTIC MOVEMENT IN CONTEMPORARY PHILOSOPHY: By Shishir Kumar Maitra, M.A., Ph. D., Late Director, Indian Institute of Philosophy, Amalner. Published by the Book Company, Ltd., College Square, Calcutta Pp. v+268. Price Rs. 5.

The book is divided into nine Chapters, viz.—(i) General Idea of the Neo-Romantic Movement (ii) The Individualistic Romanticism of Nietzsche (iii) The Race-Romanticism of Chamberlain (iv) The Rhythmic Romanticism of Keyserling and the poetico-religious romanticism of Dilthey (v) Voluntarism and the doctrine of Freedom (vi) Pragmatism (vii) Philosophy of Values (viii) Vitalism and Energism (ix) Philosophy of Bergson with concluding remarks and Index.

In the preface, the author has given a definition of Romanticism. It is "an attempt to view the real in its concrete totality. It is his love for the total, the complete, which makes the romanticist dissatisfied with the rationalists' interpretation of the world. The romanticist is not tied to feeling or the will or any other single principle, though in his anxiety to escape the narrowness of rationalism, he very often stops at one or other as a temporary resting place, as a provisional halting ground in his onward march towards a full and complete realisation of the nature of reality. Romanticism is different from irrationalism, for it aims not merely at a demolition of the rationalist's structure but at a positive construction of its own. The romanticist, in fact, is never satisfied with a merely negative attitude but always seeks a positive constructive world view. His view point also embraces the rationalist's as part of a wider whole, as we see in Bergson who assigns to intellectualism the whole of our practical life."

The book is well-written and worth reading. But instead of drawing his materials for some of the Chapters from Aliotta's Summary, he might have gone to the fountain sources.

In Chapter VII, we miss the name of Hoffding whose "philosophy of value" should have been described by the author, though it has been ignored by Aliotta.

MAHES CH. GHOSH.

TATTWA DARSANA, PTS. I AND II.—By Swami Atmanandaji. Publisher Seth Ranchhoddas Bhawanbhai, Duncan Road, Bombay. Pp. 997. Price not mentioned. 1921.

The problems of philosophy are treated in this work from the stand-point of both eastern and western thinkers. The general tendency of the author is to explain things in the light of Vedanta doctrine. This is a good comparative study of many knotty points of philosophy, and the attempt to ransack materials from every important doctrine is praiseworthy. Though the conclusions of the work may not everywhere be justified, yet the mode of writing is commendable. The unique feature of the work is that there are 2084 sutras divided into 4 chapters, and these sutras are written in Hindi and explained at great length. This work adds to the thoughtful literature in Hindi. The glossaries are useful, though somewhat too much elaborate. Printing mistakes abound all through the work.

SWARNA-DESKA UDDHARA: By Indra Vedalankara. Published by Nandalal, Gurukul, Kangdi. Pp. 78. Price 10/ as. 1921.

This is a political drama showing how the evils of a country were cured by the efforts of its own inhabitants. The style of the play is chaste and songs are often full of charm and grace.

MARWAR MEN BEGAR O LAG-BAG: By Ganes Narayan Srimani, B.A. Published by Kunwar Chandkaran Sarada, Rajputana Madhyabharat-Sabha, Ajmer. Pp. 32.

Mr. Srimani is to be thanked for the yeoman's service he has done towards the depressed classes of Marwar in which state 'begar', i.e., forced labour, and other unjust taxes and practices prevail. This sort of social evils should be mercilessly exposed and criticised. We hope the author will direct his searchlight on the other native states which foster the same and similar evils.

CHITRA VAMSA NIRNAYA, PT. I.—By Kamtaprasad Srivastava. Published by the author, Kalimahāl, Benares. Pp. 134 and VII. Price 12/ as. 1921.

The author has laboured for 20 years and amassed materials for a complete history of the Kayasthas of the Chitragupta clan who are divided into 12 classes outside Bengal. Both the traditional and historical records have been brought under contribution, and the author has made some original researches into the matter of the origin of the Kayasthas. The history has been traced from the earliest to the modern times. The Kayasthas of the Chandrasena clan are incidentally mentioned. The introduction by Prof. Ramdas Gour, M.A., is judiciously written.

SWARAJYA: By Siwdanprasad Singh, B.A. Published by the Hindi-Grantha-Bhandara, Benares City. Pp. 40+X. Price 16/ as. 1921.

A few ideas on Swarajya or self-government are expressed in this little book in a good style. The urdu poem of Syed Meherban Ali which is added at the end of the book is quite out of place.

1. *Sarbajanih Seva*—pp. 24.
2. *Tairne ki Bidhi*—pp. 16.
3. *Bansi Babu ki Bulbul*—pp. 17.
4. *Scout Burnham*—pp. 39.
5. *Pancha 'Swakara'*—pp. 13.

All these five pamphlets are edited and published by Babu Sitaram, Santabag, Juhi, Cawnpur, under the auspices of the Cawnpur Aryakumar-Sabha.

The literature of the Boy Scout Movement is fast growing in U. P. All these pamphlets are sure to be useful and interesting to the boys. The first is an exposition of the duties of a Boy Scout. The second teaches the tactics of Swimming. The third is a story showing how tamed birds may be trained to render useful services to men. The fourth is the short life of Scout Burnham of South African fame who endangered his life on many occasions. The fifth teaches how the culture of the 'self' is at the bottom of every enterprise of men.

RAMES BASU.

MARATHI.

TILAK CHARITRA: By Gangadhar Krishna Lele, B.A., and Vaman Tryambaka Apte, B.A. Published by Sankar Hari Mule, Budhwar Peth 596, Poona. Pp. 350+XI. Price Rs. 2. 1921.

The life and work of the late B. G. Tilak are delineated in this work in their various phases. The authors have tried to be as comprehensive as possible. This work has supplied a long-felt want. The short introduction written by Ganesh Srikrishna Khaparde is interesting. The get-up should have been improved.

LOKMANYANCHA SWARGIYA 'SANDES': By Lakshman Narayana Foshi. Published by Sankar Hari Mule, Maharashtra Granthalaya, Poona. Pp. 96. Price 10 as. 1921.

A few thoughts on politics and the last war are recorded in this work. The message of the late B. G. Tilak whose life-mission was 'work' and nothing else, will inspire those who lack courage and inspiration.

KABITA-SANGRAHA, PTS. I AND II: By Sitaram Maharaj. Published by Krishnarao Sitaram Desai, Malwan, Ratnagiri. Price Re. 1 + Re. 1. 1920-21.

Philosophical poems of the author are collected under various heads. The poems are of the old-day type 'abhanga', written expressly to teach moral lessons, without any touch of imagination. The life of the author is given in the second part. This sort of poetical exercise cannot enrich a literature; especially any modern literature cannot suffer such didactic poems to be ranked with creative literature.

RAMES BASU.

TAMIL.

MAHATMA GANDHI: A translation of the Rev. Holmes' second speech in full and of the extract of his first speech. Publishers V. Narayanan and Co., 4, Kondi Chetty St., Madras. Pp. 50+ii. Five annas.

This is an useful addition to the political literature of Tamil Nadu. The language of the translator is simple and elegant and maintains throughout the tenour of original speeches. The book could have been well printed on better paper and printer's devils too avoided.

MADHAVAN.

GUJARATI.

HAJI MAHOMED SMARAK GRANTH (હાજી મહમદ સારક ગ્રંથ): By Ravishankar Mahasankar Raval, of Ahmedabad. Printed at the Diamond Jubilee Printing Press, Ahmedabad. Cloth bound. Pp. 526. Price Rs. 6. (1922).

The Late Haji Mahomed Allarakhia Shivaji, a Khoja Mahomedan, in the very short public literary career he was destined to run, had achieved much, and the illustrated monthly he edited, called the Twentieth Century (Vismisadi : વૈસવી સદી), was an epoch-making event in Gujarati Literature. Just as in the writing of novels, the fashion set by Saraswati Chandra was being imitated for a long time, so in his publication of periodicals Haji Mahomed has been imitated by his contemporaries, and successors. A man of great refinement and taste, the possessor of one of the finest libraries in India of books bearing on Omar Khayyam, he was by nature adapted for the work he inaugurated. He knew how to make others write for his periodical, he knew whom to send for a particular subject, he discovered latent talent. Sweet persuasiveness was a trait of his character, and needless to say, he made a host of friends. His ambition was to produce a *Strand* Magazine in Gujarati, and his inborn aptitude for selecting proper illustrations and going to proper artists for his work went a long way in the carrying out of his ideal. Every issue of his periodical was always properly, profusely and attractively illustrated, and during its brief existence, what with its humorous skits and what with its historical romances it was able to penetrate into almost every house of Gujarat. The enterprise however did not pay. It died with the death of its editor, and that for two reasons. Excessive expense, in spite of a high rate of subscription, had made it insolvent, and secondly no one else could be found to continue it, possessing Haji Mahomed's intuitive equipment for the task. This memorial volume, which contains various accounts of Haji Mahomed's life and activities from the pens of his numerous friends, and articles contributed in his memory, is the loving tribute paid to him by a close friend and constant artist, Mr. Raval. The artistic get up of the book with nearly one hundred and thirty-five illustrations of the very best type and its contents leave nothing to be desired. If the deceased himself had thought of bringing out a memorial volume, he could not have improved upon this. The love, affection and regard which his friends bore him, have been fully reflected in the feeling mementos furnished by them. The volume, in our opinion, is a unique work and will take a high place in the ranks of such books.

SHRI DHANYA KUMAR CHARITRA (શ્રીધન્યકુમાર ચરિત્ર): By the Late Ratilal Girdharlal Kapadia, B. A., published by the Jain Dharma Prasarak Sabha of Bhavnagar, printed at the Sharda Vijay Printing Press, Bhavnagar. Cloth bound. Pp. 707. Price Rs. 2-8. (1922.)

This is a translation from Sanskrit of a prose work, which itself is an amplification of a poetic work (by a Jain Sadhu Jaikirti. Suri, and called the

दान कलपद्रुम), on charitable gifts by Shriyut Jnan Sagar Gani. It sets out in very simple Gujarati in the forms of stories and sub-stories, the merits of gifts and help to the deserving (सुपात्रदान). The style is made specially easy, so that even children and women can understand the blessings of donations to the deserving poor.

VASANT, a very short story of 12 pages, written by the Late Mrs. Aryaman Mehta, deserves notice simply because it is written by a woman. It is the story of a little boot-black, who because of his honesty succeeded in life.

VIBHISHAN NITI: By Brahmacharis Satyabrata and Narendra, published by Kavi Popatlal Sharma Printed at the Purandara Pathak Printing Press, Bombay. Paper cover. Pp. 84. Price Rs. -8- (1922.)

The well known dialogue between Vibhishan and Ravan has been rendered into Sanskrit and their translation into Gujarati. It necessarily is concerned with moral truths.

RUP LILA: By Bhagvandas Lakshmisankar Mankad, B. A., of Rajkot. Printed at the Adarsha Printing Press, Ahmedabad. Cloth cover. Pp. 176. Price Rs. 2 (1922).

A collection of original songs and poems relating to the loves of Krishna and the Gopis and scenes of Nature, couched in sweet language, with just a flavor of Kathiawadi dialect; the book is well worth reading.

JAY BHARATI: By Shayda, printed at the Akhbhari Islam Printing Press, Bombay. Cloth cover. Pp. 112. Price Re 1-4 (1922).

A most spirited poem written in a heroic vein, in the form of *musaddas*, i.e., six line stanzas, as written in Persian and Arabic, it brings out very feelingly the love of the poet for India and recalls her past with an exhortation to all her sons to unite in bringing about her regeneration, without distinction of caste or creed. The writer is a Mohammadan but he is equally at home in the religious literature of the Hindus as of his own community. The stanzas err very often according to the canons of prosody, but when we remember that the composer has received education of the most elementary kind, we should be prepared to overlook this fault in view of the composition being very well executed on the whole.

RAILWAY KAYDA: (रेलवे कायदा) Part II: By Jairaj Gokuldas Nensy.

This is a very small handbook containing Railway rules in Gujarati for information of the travelling public.

RAS (राम): By Keshavlal Hargovind Sheth, printed at the Saraswati Printing Press, Umreth. Paper cover. Pp. 64. Price as. -12- (1922.)

This collection of poems written with a high ideal, viz., to give ladies some popular songs in the new style, contains compositions good, bad and indifferent, but all the same, many of them can be sung well, and that is at least a favourable feature of this book.

KAVI VANI (कविवाणी) PARTS 1, 2, 3: Published by the Vile Parle Sahitya Sabha, printed at the Lady Northcote Printing Press, Bombay. Cloth cover. Price 3-6: 0-5-6: 0-6-6 (1922).

The new National schools required text books of select Gujarati poems—old and new, and these three parts furnish a very representative selection.

THE PRESENT POLITICAL STATE OF RUSSIA (रुसीयातु आधुनिक राजातंत्र): Printed at the Hindustan Printing Press, Bombay. Paper cover. Pp. 95. Price as. 0-6-0. (1922)

It was necessary that those who do not know English should become acquainted with the present "Soviet" state of Russia. William Foster's book is one of the latest productions on the subject and this translation furnishes a very good picture of that unhappy country at the present moment.

NAGAROTPATI (नागरोटपति): By Manshankar Pitambardas Mehta, Bhavnagar. Printed at the Diamond Jubilee Printing Press, Ahmedabad. Cloth cover. Pp. 102. Price Re. 1-0-0 (1922).

The Nagar Brahmins of Gujarat and Kathiawad are a most important and intelligent community, almost the premier one in this province. No systematic attempt was till now made to trace their origin. Mr. Manshankar certainly deserves to be congratulated for the way in which he has utilised all available sources to compile his book, though one may not agree with all his conclusions. It is sure to furnish interesting reading to members of other communities also.

PRACHIN SAHITYA (प्राचीन साहित्य): By Mahadev Haribhai Desai and Narahari Dwarkadas Parikh, Printed at the Diamond Jubilee Printing Press, Ahmedabad. Pp. 125. Price as. 12. (1922).

A series of books for resuscitating the past of India has been planned and this book, which is a translation of Dr. Rabindranath Tagore's *Prachin Sahitya*, telling the tales of the Ramayana and other events in his own inimitable style, is a laudable effort to acquaint Gujaratis with it. We are afraid, however, that the book will be found difficult to be understood by the masses.

K. M. J.

SAYAJI SCIENTIFIC TERMINOLOGY

(श्री सयाजी वैज्ञानिक शब्दसंग्रह । प्रकाशक, विद्याधिकारी कवेरी—भाषान्तरशाखा, बड़ोदरा-राजा ।
बड़ोदरा इ. सं. २६२०)

THIS list of about 8000 Scientific terms in Gujarati has been compiled by the Translation Bureau of the Education Department of His Highness The Maharaja of Baroda with a view to enrich the language for the diffusion of western science among the people. As such it is one of the acts of His Highness which have made his administration progressive in his State, Western science must be made accessible to those who do not and cannot learn the English language. For, apart from the value of scientific knowledge as an instrument of education our material prosperity depends on the study of the sciences, not by the few of University education but by the majority of those who form the backbone of our country. We have therefore to consider how best the object may be obtained and what system of scientific nomenclature and terminology adopted.

The list has been before us for some time, and the delay in reviewing it is due more to the intrinsic difficulty of the task than to the want of leisurely study which it demands. The importance and difficulty of preparing a list of scientific terms which may satisfy all who have bestowed any thought on the subject can be appreciated only by those who have ever attempted to write on any scientific topic in their Indian vernaculars. We therefore welcome this list as a contribution to the solution of one of the most intricate questions which confront us.

We shall briefly state the problems which are involved in the preparation of scientific terminology for India. (1) Should the terms be such as may be adopted in all Indian languages? In other words, should the terms be common to all the principal languages, or should each language have a set as different as its common words? The importance of the question will be easily realized if we point to analogous problems. The idea of having one language for the whole of India which may be used by the masses and not by the few educated only is certainly Utopian. But the idea of our common script for the various languages may not be extravagant. There was in Calcutta a society एकविंशतिपरिषद् whose object was to introduce a common script (Deva nagari) for the whole of India. The task is undoubtedly beset with difficulties; but all well-wishers of the country will hail with

delight any practical scheme for the unification of our various scripts. Europe and America have various languages, but most countries have one common script, viz. the Roman script. Similarly, in spite of the differences in the languages most of the scientific terms are essentially the same. The advantage is obvious, and as an illustration we may state that it is possible for a student of science of our Indian universities to be able to understand scientific literature in German in less than three months' study of the language. There are more than one hundred and fifty different languages in India but these are reducible to half a dozen types, and there is no reason why we should not have a common set of scientific terms. Mahatma Gandhi has advised us to learn the Hindi language, and if our brethren speaking the Dravidian languages can take to it, the question of a common vehicle of thought is to a large extent solved. For, there still remains the question of unifying Hindi and Hindustani or Urdu. The two languages have the same grammar but not the same vocabulary, and the consequence is that pure Hindi drawing its words mostly from Sanskrit is unintelligible to an Urdu-knowing person as much as Urdu drawing its words mostly from Persian and Arabic is to a Hindi-knowing one. Gujarati, we understand, has analogous difficulties. There are Hindi Gujarati, Parsi Gujarati, and Mahomedan Gujarati, the three generally agreeing in grammar but not in vocabulary. When we desire to have a common scientific terminology we want all the languages to adopt a certain set of words which will be an addition to the stock of each, just as they have been assimilating English words.

(2) The difficulty is, however, not yet solved. For, Sanskrit being the language of the literature of Hindu civilization, a Hindu will naturally understand a Sanskrit word more easily than an Arabic word. The contrary is the case with a Mahomedan. Bengal is peculiarly fortunate in this respect. It may not be known to the readers outside Bengal that though Mahomedans form as large a population as Hindus, both speak and write the same language which sometimes, as in the famous song बन्दे मातरम्, closely approaches Sanskrit. If this has been possible in a large province in the matter of its language of every day use, it

is perhaps not idle to expect, in view of the preponderance of the Sanskrit languages, non-Sanskrit languages to adopt Sanskrit terminology. Of course this will undergo such changes as the peculiarities of each language will demand. So long as the stem is visible, it matters little what the forms of the leaves and flowers are. At any rate Sanskrit can easily be made the basis of the scientific names of natural objects, such as animals and plants, for the simple reason of these being known mostly by Sanskrit names however modified or corrupted they may have been. Here again an exception has to be made to the Dravidian languages whose words for natural objects are entirely different. Yet it is preposterous to think that we can assimilate into our languages thousands of Latin names of things with which we are familiar by their Indian names. We shall have to construct our Floras and Faunas in which the Latin names of Europe will find mention only for the use of advanced students. This alone is a stupendous task requiring patient labour for years. But once these are prepared, time-honoured medical sciences of India at least will be saved the confusion caused by the various vulgar names by which the medicinal plants are known in each province, sometimes in different parts of the same province.

There are yet other issues which require careful consideration. (3) Should all scientific terms in use in English be rendered into Sanskrit, or some into Sanskrit, some into the language of each province, and others bodily taken into it? This question is far more intricate than the above, and there was discussion for years in the Journal of the Bangiya Sahitya Parishad of Calcutta in which the present writer took some part. There are two classes of words in use in science, viz., (a) words expressing action or process, and (b) words which may be called proper names. There was unanimity in the opinion that the first class of words should be translated into Sanskrit or into Bengali whichever comes handy. But the second class of words could not be so easily disposed of. Besides the names of natural objects, there are the names of artificial objects which owe their origin to some act or process. For instance, take the simple word 'engine' with its various adjectival adjuncts, like the steam engine, oil engine, gas engine, locomotive engine, etc. The word *यन्त्र* 'a machine' is too vague to stand for an engine, which name, by the way, has been adopted by the common people. Take again the name 'theodolite' or 'the level' of Engineers. There are hosts of such names, some of which, in our opinion, should be bodily taken into our languages. But where is the line to be drawn? And we know every controversy hinges on details.

The name of chemical elements and compounds were found to be most difficult to deal with. There were enthusiasts who would not be satisfied unless each of the hundred elements

and their thousand compounds were given Sanskrit names and the latter names formed in conformity with Sanskrit grammar. And the advocates of this opinion, among whom there was the late talented Principal Ramendra Sundar Trivedi, formed the majority. The present writer was the only person who was opposed to this idea, and wrote an elementary text book of chemistry in which the English names were shortened and given a Bengali appearance. These names may have a history, but are mere symbols to a foreigner. In the majority of the names the etymology is of little value. It was found that whatever ingenuity might be displayed in coining Sanskrit names of the elements, it was almost impossible to preserve Sanskrit grammar in naming the compounds. There was again the larger question of symbols, formulæ and equations. When these were devised, a new chemistry would be created to the utter bewilderment of the teachers who had been taught in English and the taught who might seek further knowledge in that language. We cannot forget that the language of chemistry is highly technical and that a large number of chemical compounds are commercial products and as such are sold by their English names. Will our Doctors practising European system of medicine persuade themselves to eschew the Latin names and use the names of medicines which an Academy might coin? Will the druggists learn two sets of names of their drugs? If these were few, or if the drugs were occasionally required only in large towns, we might insist on the doctors' and druggists' learning the Indian names. There are also European doctors who cannot be expected to prescribe medicines in our way. Our Homœopathic practitioners, whose status and relation with their Western brethren are not rigorously defined, never think of discarding such names as Aurum or Natrum muriaticum however common the articles bearing the names may be. The simple reason is that when any one learns an art from another, he adopts the equipment and learns the names from his teacher. Go to an engineering workshop and you will find the Indian workmen naming not only the tools but also their work as they have heard from their masters or in the way their ears could catch the sounds. In the same way the ancients did not hesitate to accept Greek names of the signs of the Zodiac in spite of the Sanskrit names they had been using. Because they are mere symbols, and symbols are an insignificant part of a language. How many of us know or care to know that *गन्धक* is so called because it emits a peculiar smell when thrown upon fire, or that the common tree *वट* received this name because it covers a large space? Look at the English language which has incorporated many of our Indian words. In fact, the test of a living language is found in the power of assimilating foreign words and the ideas conveyed by them, and it

is precisely in this way that a language grows just as our body grows by assimilating food which is foreign to it. It was principally these aspects of the question which led the writer of the chemistry freely to incorporate English names and treat them as Bengali in forming the compound names. He was ridiculed by an eminent critic, but has the satisfaction of witnessing after two decades a complete change in the attitude of his opponents. For practical world is not a dream-land where fancy's creation can have an abiding place. English names are now freely used in books and lectures, and no one, we believe, is worse for them.

There is yet a fourth issue, and we have to decide whether the English terms should be literally translated or the concept expressed by a suitable word. It is well-known many scientific terms have undergone changes in definition since they were invented. For instance, the term 'cell' as understood in modern Biology is no more a closed cavity than oxygen a generator of acids in Chemistry. In the majority of cases it seems advisable to examine the derivation and to coin suitable equivalent in order that we may easily recall the original if we happen to know them in English. The task of finding equivalents again is by no means easy. A term has, however, no chance of currency even in the limit of the language of a Province unless it satisfies three conditions, viz., (1) it should be easily understood, that is to say, it should convey some idea of the fact itself; (2) it should be short and easily pronounced; and (3) it should easily lend itself to the formation of adjectives and compound words. It is not possible for a single person, however competent he may be in his subject, to be happy in coining new names, or to discover the desired equivalent in Sanskrit literature, if Sanskrit be recognised as the chief basis.

The Bangiya Sahitya Parishad took up the question of scientific terminology more than a quarter of a century ago, and lists of terms relating to different branches of science were published from time to time in the Journal of the Society. It was, however, soon recognised by some of the leading members who were interested in the preparation that such lists were almost as useless as hoarded wealth, since Bengali was not the medium of instruction in schools and colleges, and no text-books were wanted in the language except a few elementary ones for use in Bengali schools. Moreover it was found that authors of standard works and not necessarily compilers of terms are the best judges of their suitability. The initial impetus being thus lacking the lists were not collated, emended and enlarged, and published in a book form. In the mean time, writers on scientific topics in Periodicals and Newspapers have been freely coining fresh words according to their ability and temporary necessity, often oblivious of the fact that the scientific terms of a language are of more permanent value than

the metallic coinage of a country. We fully appreciate their difficulties, but the fact remains that they have often added fresh difficulties by giving currency to terms which have to be discarded because the authors have confined their attention to portions of a vast domain instead of surveying the whole. It is often hard to check the spread of wrong terms, especially if some reputed writer happens to be the father. To give a few well-known instances from Bengali. The name 'thermometer' means an instrument for measuring (*thermos*) heat; and it was given the name তাপ-মান accordingly. The word has long been in use, and physicians and Para writers of Newspapers have been writing such nonsense as 100 degrees of heat. Imagine the confusion of ideas for which this single word is responsible. It is no argument to say that the English name is equally faulty. Why should we go through the same earlier stages of evolution which the English names underwent when we have the correct idea before us? Far more appropriate would be the word উষ্ণ-মান, if not গৌণ-মান. Both the words উষ্ণ(ন) and গৌণ convey the idea of temperature exactly. We speak of গৌণ (which is गरम in Urdu) as bearable or unbearable and it may not be generally known to the readers that our almanacs annually publish forecast of summer temperature in the name of গৌণ as they do of cloud proportion, rain-fall, wind and many others. It is an undoubted advantage to restore a word of common use and make its meaning precise by definition. The idea would then filter down to the masses without their being aware of it. Besides, we want a word for calorimeter, and তাপ-মান is the right word for it.

We are glad to note that thermometer has been named উষ্ণ-মাপক in the Sayaji list, but feel surprised that the same word has been made to stand for calorimeter also which has been named উষ্ণ-মান. There is no difference between মাপক and মান in meaning.

We find that 'heat' has been translated as উষ্ণ and that 'temperature' has been omitted, though the instrument for measuring it is there! Sanskritists would perhaps find fault with the form উষ্ণ instead of উষ্ম in the compound words. We are, however, personally in favour of the form উষ্ণ in spite of Sanskrit grammar for the simple reason that the people are not expected to know Sanskrit. Besides, it is simpler to use the word উষ্ণ for temperature, and উষ্ণ-মান for thermometer.

Take again the word coined for Eugénics. It is সুপ্রজনন বিদ্যা, much in evidence in our monthlies. The word is barbarous, to say the least

of it, and shows how recklessly writers have been coining new words many of which are bound to be still-born. The word has this additional weak point that compound words cannot be easily derived from it. We suggest *सुजन्य विद्या* for the science and easily *सुजनिकता* for Eugenists and eugenic, and *सौजनिकता* for the principles and practice of the science. (We find the Sayaji List has *सुप्रजन शास्त्र* for Eugenies which though somewhat better is not free from the defects stated just now.)

The two examples given above will show how difficult it is to satisfy the primary conditions for successful preparation of scientific terminology. The field is vast, but workers are few. A large number of words so far coined are undoubtedly satisfactory, though we cannot forget that a larger number is nothing but haphazard creations of jumble by writers who had apparently no thought for a system—many have faith in Dictionaries, Anglo-Sanskrit or Anglo-vernacular. But dictionaries are seldom reliable, because the authors are precisely in the same position as we are. They are helpful in suggesting words, which, however, cannot be accepted without critical examination. If the words occur in Sanskrit, even then we are not sure of correct identification by the authors of the dictionaries unless there is evidence to show that they possessed scientific knowledge sufficient to enable them to hit at the right thing. A regular search in Sanskrit literature is necessary before we bring forward a new word, not only because the old words offer connecting links with the present, but also because we may be sure they are more expressive than their modern substitutes. Sometimes we find the required terms in unexpected quarters. A syphon, for instance, is *अस्रुष* in Bhaskaracharya whom few would consult for such an instrument. It is, however, far more descriptive than *वक्रनाली* invented by us. In fact we are struck with admiration by the simplicity, elegance and suitability of the names invented by our ancestors. Look at the surgical instruments of Susruta and think of the names given to them.

We doubt if any of us could invent half the names so well. The fact is, we translate English ideas, while the ancients had the real things before them. The same difference is observed in the mental attitude of the English-educated and the uneducated at the present day. A motor car is a *हवा गाड़ी* to the latter, while it is *बलन गाड़ी* in the Sayaji List because there is the word 'motor' obtruding itself.

The Nagari-pracharini Sabha of Benares shewed commendable zeal in the cause of education by publishing a good-sized volume of scientific terms under the name Hindi Scientific

Glossary. We cannot too highly admire the earnestness, perseverance and devotion of the Sabha in bringing the work to a successful termination. The services of a large number of well-informed gentlemen, among whom there were some whose authority was well recognised, not only of the United Provinces but also of others were requisitioned. And what we value more is the system followed in the selection of words. The Glossary dealt with seven branches of science and was published in 1906. It was the result of assiduous labour extending over eight years under the able and indefatigable editor, Sriji Syamsundar Das. It has imperfections, as the Editor acknowledges, but it must be justly said that it serves the most useful purpose of a working basis. The chief defect, if we may venture to call it, is the fact that the Glossary was intended for use in Hindi only as the name indicates. There are certainly hundreds of terms in the Glossary which any Sanskrit language may adopt, because these are Sanskrit. But there are others for which every other Sanskrit language must find equivalents to suit it. It was premature at that time to attack the larger question of an Indian terminology. But we are sure this question would have arisen, had the Sabha included Biology and Geology in the Glossary.

We have too long let the Dravidian languages alone and do not consider it our duty to be in touch with them. Yet the four principal languages of the south are spoken by no less than one-fifth of the population of India and have a history more ancient than those of the north. These languages also must have felt the necessity of scientific terminology. We are not aware what lines they have adopted. We understand a Translation Bureau has been established under the Education Department of His Highness the Nizam's Government. Urdu is the medium of instruction, and we suppose scientific terms in Urdu have been coined. We imagine also that Arabic which once gave science to Europe has contributed a large number of terms. The terminology will, however, be of considerable interest to us by showing what chance there may be of a common terminology, and especially of nomenclature for the whole of India. Mysore and Travancore like Baroda, where the medium of instruction is the peoples' vernacular, cannot have remained idle, for in their case the matter is urgent. We hope some of the readers of this Review will kindly give us brief accounts of the attempts which have been made in the different languages known to them.

The attempts so far made in the different languages may not have been successful, but being more or less independent will show the line along which a common nomenclature and also terminology may be prepared. The first step should therefore be to appoint a Central Committee for the whole of India and a standing committee of specialists and non-specialists in each Province, if it does not exist, and the first

business of the Central Committee will be to collect opinion of and discuss general principles with, the Provincial Committees. These will then be reviewed at a Conference of the representatives of the committees and passed with such modifications as may be considered necessary. Each Committee will now be asked to prepare lists, which after scrutiny by two editors from the Provincial Committee will be placed before the Conference for discussion and final adoption by the country. The list thus prepared should of course be published in Nagari for use of the public, subject to revision and emendation every tenth year. It is needless to remind the readers that many a question affecting India as a whole has to be decided in a similar way. To name another outside politics, a common almanac (not of course the calendar) cannot have chance of adoption unless it is backed by an authority, the opinion of the country. Conferences are neither new to us, they date at least from the pre-Buddhistic period, and one remarkable instance is recorded in Charaka at which physicians met to discuss matters relating to medicine.

We have dwelt at length upon the fundamental problems involved in the preparation of scientific terminology as an introduction to the Sayaji List in the hope that the enlightened and forward Baroda will kindly take the lead. For, we are informed by the Editor of the Hindi Scientific Glossary that "the first organised effort to publish a series of scientific work in any Indian vernacular was made in the year 1888 by Prof. T. K. Gajjar under the patronage of His Highness Maharaja Sayaji Rao Gaekwar of Baroda. In that year His Highness was pleased to sanction a sum of Rs. 50,000 for the purpose of creating a vernacular series of works on scientific and technical subjects". There is no wonder that Prof. Gajjar did not find the task as easy as he anticipated". We have enumerated some of the difficulties which he had to overcome. But times are now somewhat changed, and the chaos of early days has now taken definite shape.

Now let us turn to the Sayaji List and see how far it has succeeded in meeting the issues. In the preparation, we are told, many Dictionaries of the English, Sanskrit and Marathi languages, the Hindi Scientific Glossary, the terms proposed by the Bangiya Sahitya Parishad, and various books by reputed authors including पञ्चतन्त्र, and some of the Purans have been consulted. Even a partial survey of the books mentioned is sure to furnish a stock of words at once appropriate and useful.

But as we glance at the contents of the List, three facts strike us: (1) That out of the 8000 words a large number has no claim to be regarded as technical. For instance, barley शब, bear-garden बरगडा, bicycle द्विचक्र,

calf बत्सरी, charcoal कोयलो, dairy गोरसगाडा, fry मीनाड्ड (?), garlic लसण, hall मखड (?), imitation अनुसरण, अनुकरण, kiln भट्टी, local स्थानिक, madeira मदिरा (?), news समाचार, News-paper समाचार-पत्र,

pomade, pomatum केशाभ्यङ्ग, &c., &c. (2) That the words having been arranged in an alphabetical order it has been difficult to ascertain whether any important terms have been left out and whether the differences in the definition of related terms have been maintained. The authors would have been well advised, had they treated the terms of each branch of science separately. The nomenclature of Chemistry has been dealt with at one place, much to the convenience of readers. One should have liked to see the same plan followed in other cases, especially because the List is a tentative one and as such subject to revision. We believe this procedure would have enabled the authors to avoid the apparent mistakes which have crept into the List. For, instance, sinew स्नायु,

muscle स्नायु, मांसपेशी; notochord पृष्ठवन्ध, vertebra कशेरुका, vertebrate पृष्ठवन्शी; Sapotaceae रायखनी वंश

(of the order रायख which, however, we do not know); Santalaceae चन्दनवृक्ष कुटुम्ब (the family of चन्दन). More numerous are the cases of omission.

For instance there is granite, but not gneiss; genus, but not species; induction (of Logic) but not deduction; hybrid, but not cross; node (of Botany), but not internode; catabolism, but not anabolism; muscae volitantes (of medical science), but not cataract; mastodon, but not mammoth; &c. (3) There are names or terms, many of which we confess we seldom came across. For instance, hydrophore in physics, hydrophyle in Botany, hyetology in meteorology, Oenology in Chemistry, &c. Our attention is drawn to these little known terms in the List which is by no means exhaustive. It seems the compilers went through a large English Dictionary like Webster's and culled the words for which they could suggest equivalents. A far easier and wiser course would have been to collect the terms from the Index of standard books on each science, elementary or advanced, according to the requirement.

In naming the subjects of which terms are given, the authors do not appear to have been consistent, some are called विद्या, others शास्त्र.

Anthropology is named नृवन्धविद्या at the opening page, but मांसुषविद्या in the body. Similarly philosophy तत्त्वविद्या and तत्त्वज्ञान, politics नयशास्त्र and राजनीति. We do not know why the authors could not make up their mind in naming the subjects. We are, however, opposed to the use of the word शास्त्र to mean a science. To the

majority of Hindus the word conveys the idea of a sacred treatise or scripture, and though we have such names as ज्योतिषशास्त्र, न्यायशास्त्र, or अलङ्कारशास्त्र, these naturally imply branches of knowledge written in Sanskrit often by persons who are considered as authorities.

The nomenclature of Chemistry has been given in one place. We notice that except the few Sanskrit names of metals known to us, all the elements have been given either Sanskrit or Sanskrit-looking names. Thus

Actinium किरण

Aluminium स्फटिकाय

Bismuth विषमथ

Cadmium कादम्ब

Cobalt कर्वर

Didymium द्वन्द्वक

Hydrogen आर्द्रवायु

Oxygen प्राणवायु

Nitrogen नत्र

&c.

&c.

In this attempt at Sanskritizing the names we find neither rhyme nor reason. We cannot discover any principle followed in the coining. At any rate it is unsystematic, whatever ingenuity may have been displayed in certain cases. We admit, certain boldness is required in naming new things, but unless the names indicate some obvious and striking property they have no chance of being accepted. We are not in favour of some names ending in क, some in द्य, some in अत्र, some in व, &c., &c. Hydrogen has been named आर्द्रवायु which in our languages can mean only moist air. Far better is उज्जन given in the Hindi Glossary.

More systematic is the attempt at finding the names of compounds. For example, *ate* is दत्त assulphate गन्धकित, *ite* आयित assulphite गन्धकायित, *ic* क as phosphoric प्रस्फुरकक, &c. Such desperate attempts to give an Indian garb to mongrels serve no useful purpose. If we can reconcile ourselves to दत्त for *ate*, why can we not make *ate* एत? Where is the harm if we call *ide* इद instead of इव as proposed? The nomenclature of Organic Chemistry would have revealed to the authors the absurdity of fanciful creation. The few names of Organic compounds given in the List, which are unfortunately not put together, do not give us much hope of success.

Fewer still are the names of rocks and minerals. Neither are they available unless one goes through the entire List. We therefore pass

on to physics. Let us take the units of measurement.

Metre मात्र

Decimetre दशमात्र

Centimetre शतांशमात्र

Millimetre मात्र सद्वर्षा

Kilometre सद्वर्षमान

These few examples will show that this part of the work did not receive much attention. There is novelty in translating 'Gramme' and 'Kilogramme' by चणक and सद्वर्षचणक. Perhaps the idea occurred from our weights पाषाणक; but while our weights रति (रत्निका) and पाषाण represent actual weights of the seeds, a चणक would be fictitious. As a Kilogramme and seer (Sansk. शराव) are equal, it is possible to construct a metric system based on this fact.

None of the units of heat, work, and electricity occur in the list, though curiously enough Volt वोल्ट and Volt-ampere वोल्टमान are there. But मान cannot stand for ampere. Electricity has been called विद्युत्; but we want a word for lightning which in Bengali at least is known to the people as बिजुत्. The Sayaji List has omitted lightning and has therefore no need for it. We notice that in the Hindi Glossary too electricity is विद्युत् and lightning is तड़ित्. As far as we know the popular word for the latter is बिजली or बिजुत्, and not तड़ित्. It will be an useless attempt to take up common words in use by the people and to give them the definitions of science without sacrificing accuracy. In Bengali we have adopted तड़ित् and even ताड़ित to distinguish it from बिजुत्, and to signify that it is something related to it.

In Astronomy no attempt has been made to name the constellations or the principal stars except a very few. But Cepheus has no claim to be called किरौटी. The term ecliptic does not occur, but there is longitude रेखांश. It is not clear whether रेखांश is terrestrial or celestial. In either case it is a misnomer. On the other hand विषुव-वृत्त certainly denotes celestial equator. It is more difficult to guess why a circle has been translated as वृत्त which we ordinarily take to mean a ball, a globular body. It seems the authors of the List did not consult the Hindi Glossary or the Bangiya lists which

are full in astronomical terms. It is to be remembered that in the preparation of astronomical and mathematical part of the Hindi Glossary, the Sabha was fortunate in having the advice of late M. M. Sudhakar Dvivedi whose authority in the matter of Sanskrit mathematics was unquestionable.

The largest number of names occur of course in Zoology and Botany, and the Sayaji List abounds in Biological terms. Unfortunately, as we have to remark once more, these have not been placed together and we find it difficult to test their appropriateness. Fortunately for an Indian terminology the names of classes and orders of animals and plants can be easily and correctly translated into Sanskrit, and the Sayaji List has been happy in this respect. There are, however, some errors in identification of animals and plants. For instance, shark is मकर and not कुम्भोर, Hordeum (vulgare) is यव and not जुवार, Morinda tinctoria (citrifolia) is आब and not मच्छिष्टा. We do not know Gujarati and are therefore not in a position to offer opinion on the identification of plants and animals whose Gujarati names have been given. More serious are, however, such errors as the following :—

Bryology शैवालविद्या

Algology शैवालविद्या

Or

Bacterium सूक्ष्मजन्तु

Bacteriology जन्तुविद्या

Bacillus वेव्रजन्तु

or even

Lily लिलिनी ; पद्म

Linen सष (while Linum is correctly called अलुसी).

Human Anatomy and physiology have contributed certain terms. Physiology has been named देहविद्या, देहवर्मविद्या ; neither of which appears to us satisfactory. The first is too vague and may denote even morphology, and the second is cumbersome. We suggest शरीरविद्या

for physiology, and शरीर व्याकरण for anatomy, leaving शब्द देह to dissection. We find mesentery is recognised as अन्तपेशि, मथान्त. It is neither the one, nor the other. It is remarkable that while this word occurs in the List, stomach and intestines do not. There are supra-renal (capsule ?), and pons (varoli ?), while there is no pancreas. Spinal chord has been rendered as पुच्छदण्ड, मज्जारज्जु. How a chord could suggest दण्ड is more than we can guess unless the 'chord' has changed its place with 'column'. Nerves, again, have been given the name मज्जातन्तु, नाड़ी, both

of which are objectionable. For मज्जा is marrow and nerves may and do occur elsewhere. नाड़ी is no other than a नाडी a tube, though it commonly denotes bloodvessels. In ordinary parlance it is the pulse. (The Hindi Glossary has नाड़ी both for nerves and pulse!) That derivation of a term may lead us astray is well illustrated by the name स्नायु for a nerve which has been recklessly used by physicians and lay men alike in Bengal. The word 'sinew' is the same as स्नायु ; but unless we can forget the Sanskrit language with its Ayurveda the sooner such abuse is stopped the better for the spread of scientific education. A nerve is undoubtedly a tube नाड़ी ; but there are so many kinds of tubes in our body that we must distinguish them by giving specific names. Thus रक्तवहा, रस-वहा, अन्न-वहा, प्राणवहा, वात-वहा, &c., would keep them separate and रक्तवहा नाड़ी is a blood-vessel, वातवहा नाड़ी a nerve. The word नाड़ी itself may be omitted, or वहा without sacrificing the meaning. For रक्त नाड़ी and वात-नाड़ी cannot mean anything else (cf. पथःनाडी), and we hope no Indian, at least no Hindu, will confound this वात or its synonyms वायु, मरुत्, &c., with the air or wind of the atmosphere.

It is needless to say that the वात of Ayurveda and Yoga-shastra is nervous energy, and the Sayaji List is for once correct in giving वात-शूल for neuralgia. For the spinal chord we have our old सुषुम्ना which is also a tube only thick in the wall. At any rate the authors would have done well by going through Charaka and Susruta at least, before coining new words.

We have repeatedly complained of anomaly in the selection of terms, the redundancy in words ending in *logy*, *meter*, *scope*, and *graph*, which could easily take care of themselves; and the deficiency in words which form the backbone of each science and therefore require careful attention. Let us take a flower and see what terms are there to name its parts.

• Calyx पुट, वज्र, टापी

Sepal कपल

Corolla ?

Petal पटल

We shall go no further. We can understand पुट, though we have to hunt up a word for perianth, (परिकीष in the List which is unacceptable). But it is incomprehensible to us how वज्र occurred to the authors, and also टापी,

unless it is put on upside down. It is just possible that such alternative words have been recklessly copied from Anglo-vernacular Dictionaries. It is also surprising that calyx, 'a cup', did not suggest कटोरा. Sepal is कपल, but we find no such word in Sanskrit Dictionaries. If it be a misprint for कपाल we would reserve it for carpels (omitted in the List) which become valves in certain ripe fruits. The term corolla is absent. The word पटल has sound resemblance with petal, but lacks the idea of distinct parts of a covering. दल is such a common word for petals as in शतदल that we should think twice before we abandon it.

The English terminology has an advantage that it has drawn upon two languages, Latin and Greek. We have only one source and feel handicapped in choosing words for expressing allied ideas. It is, however, possible to choose many of the terms out of the lists of synonyms given in Sanskrit lexicons. For instance, we have for leaves the words पत्र, पत्राक्ष, कन्दन, दल, पर्ण, क्द in Amarakosha. It is to be noted that though the words are looked upon as synonyms, each conveys a distinct idea

when we examine the root. We have no time to discuss the point here, but feel no hesitation to say that some of the most important physiological truths of modern Botany are hidden in these names. It is also noteworthy that some of the words can be easily transferred to denote floral leaves such as कन्दन for calyx, and दल for petals. Another fruitful source is the names of animals and plants, which on careful scrutiny will yield a rich harvest to the seekers of Biological terms.

We are afraid we have already tired the patience of our readers and feel we have devoted more space to the enunciation of principles and methods than to the examination of the terms. The Sayaji List has been issued as specimen evidently for inviting criticism which cannot but be more or less destructive in the limited space of a review. We wish we had space to notice the terms in coining which the authors have shown considerable judgment and practical sense. But such terms are numerous, and no comments are necessary. We shall, however, await with interest the publication of a revised and systematized edition which will benefit not only Baroda but other parts of India also and pave the way for a better understanding of the problems of modern education.

JOGES-CHANDRA RAY.

CORRESPONDENCE

The Calcutta University and its Critics.

The Editor of *The Modern Review* and Professor Jadunath Sarkar have no doubt done a real public service by bringing into the lime light complaints about the abuses, which are believed to exist, in the administration of affairs of the Calcutta University. What they have publicly stated is not new to us. The air was always thick with rumours about these abuses and worse things. By courageously stating them as definite charges in public print, these gentlemen have made it possible for the public to arrive at a judgment about it, they have made it possible for those in authority in the University to repudiate the charges and prove them false if they are false, to eradicate the evils to which attention is drawn, if the allegations are well founded, and on the whole, to put themselves straight with the public. Every one interested in the welfare of our Alma Mater will be glad that instead of vague rumours floating all over, we have now definite charges to deal with. And I am sure that every member of the senate and every syndic will bestir himself to discharge his duties faithfully to the Univer-

sity by trying to know the real truth about these matters and, either to join in the repudiation of these allegations or to strive to remove the evils, as the case may be. After all this, they will have no excuse for remaining inactive about these matters. I shall be really delighted to see the Senate appoint an independent committee to investigate and report on these allegations for the enlightenment of the public and for the removal of such evils as are found to exist. What is necessary is to place the University on a really sound footing. I do hope that the Vice-Chancellor of the Calcutta University will himself come forward with a proposal for such an enquiry. If he does not, some other member of the senate ought to take it up.

I deplore very much, however, the way in which these controversies are helping to prejudice the public mind against the University as a whole. The worst of acrimonious controversies like this is that it altogether distorts the outlook of the public and makes them lose the sense of proportion. If all the allegations of the critics are admitted to be true, grave as they are, they only affect a small fraction of the wide sphere of the activities of the University. But the abuses of the examinations alleged in respect of one

or two or half a dozen candidates are readily taken by the indiscriminating public as altogether vitiating the examinations, conducted on unimpeachable lines, of thousands of candidates every year. The improper expenditure of a few hundred or thousand rupees on one or two matters in ten years, attacked with vehemence, creates the impression that the lakhs and lakhs of rupees spent every year are all wasted. Single cases of real or plausible misdeeds of the University are magnified into types and the entire scheme of beneficent activities of the University is at once brought to discredit.

While admitting that there is a risk of such consequences of every criticism of abuses on anything like a large scale, I think it all the more incumbent on critics who wish well to the University to provide as best they can against such contingencies, just in the same manner as it is incumbent on the authorities of the University to take the utmost care not to give grounds for such criticism. The critics of the University have undoubtedly seriously impaired the efficiency of the University by creating an atmosphere of distrust about it. What I want to bring conspicuously before the mind of the public is that on the whole the Calcutta University has been doing admirable work, work that we should be proud of and work which we should foster and promote to the best of our abilities, while we never let our vigilance go to sleep over the abuses that there are. The greatest of its achievements has undoubtedly been the work in the much abused Post-Graduate Department. We have only to compare the work done in this department and in the College of Science with the achievements of the other Universities of India, to mark the amount of advance that this department marks beyond the point reached by the Calcutta University in the past to realise the magnitude of the institution. Here the University has brought together a large body of scholars of undoubted ability, who are steadily engaged in efforts to assimilate all the advances made in their respective sciences in the world, and to push forward the advance by their own researches; they are associated with students, a great many of whom have already distinguished themselves by their scholarship in after life; and in the admirably equipped libraries and laboratories, facilities are provided for their carrying on their work on a scale never dreamt of before, and not approached anywhere else in India.

I am quite prepared to concede that this picture is not without its shadows; that side by side with scholars of undoubted merit and ability others have been introduced who are worthless and who owe their posts to nepotism. I quite agree that all the students or even the bulk of the students in the post-graduate classes are not earnest in their studies and perhaps undesirable bye-ways are provided which many avail themselves of to get good degrees. But I do not believe that there is any University in the world in which such students are not to be found in varying numbers. A University is judged by its best students and not its worst. The function of post-graduate teaching is not to ram knowledge down the throats of students, but principally to provide facilities for study which it is for the student to take advantage of. If the bulk of the students are not of a character to take advantage of facilities of their own initiative, the reasons are to be found at least as much in the abnormal social, economic and educational conditions of the

country as in the arrangements for which the University is responsible. Perhaps there is a great deal of evil for which the University is responsible. Perhaps it has spread itself too much.

Perhaps the teachers are not always up to the mark. Perhaps the system under which the classes are managed demoralises, to a certain extent, both teacher and pupil. Put these are defects which are curable and, in so far as they exist, they must be cured. But because there is illness you don't say that the human body is no good. The fever is a very slight thing compared with the big current of life that is flowing in the body. It would be sheer blindness on our part to shut our eyes to the great good work that the post-graduate department is doing. It will be a most inexcusable folly on our part if we allowed the great and progressive beneficent activities of the University to die out because we have complaints against its face. It would be as much a dereliction of duty on our part to do anything to undermine its great good work as to shut our eyes to complaints about evils in it. While we criticise it and pillory its abuses, let us not forget that all that we want is that the abuses should go; and every one who has anything to do with the University should make up his mind that go they shall and the University should grow more and more.

Before I conclude I shall take the liberty of saying just one word about the outcry that is raised against the University on such a large scale. Wherever you go you find critics trotting out the criticism from the files of the *Prabasi* and the *Modern Review*. I ought to feel happy that so many people take such genuine interest in the affairs of the University and want its abuses to go. But I cannot feel the satisfaction when I remember that an infinitesimal number amongst them only are prepared to do what lies in the power of each to remove the abuses. Only a few hundred of the thousands of qualified graduates of the University are enrolled as registered graduates. The rest refuse to exercise their franchise, and to help to send in independent men of ability and character to the Senate. Why should not those who are dissatisfied with the conduct of affairs of the University come in their thousands and enlist themselves as registered graduates and send only such candidates as they can trust to keep the University straight? Incidentally they would then be helping to solve the financial problems of the University. Ten thousand registered graduates could contribute a lakh every year to the funds of the University to which they owe their education. But the criticism of the doings of the University comes with the least grace from the representatives of the Government, who have the nomination of 80 per cent of the Fellows of the University. The Government could easily remove all abuses if they will nominate such men as Fellows who can be trusted to keep things straight. They could help a great deal if they would take courage in both hands and refuse to reappoint as a matter of course a number of do-nothings who simply encumber the list of Senators, and, perhaps, earn a decent income in travelling allowance. If on the contrary the Government is quite content with the list of nominated Fellows, any rebuke of the criminal wastefulness of the University comes with a bad grace from the Minister of the Government, though the Minister is not personally responsible for the present appointments. At any rate the rebukes and

rebuffs of the Government of India who were entirely responsible for the present personnel of the nominated members were entirely out of place.

NARES C. SEN GUPTA.

NOTE BY THE EDITOR.—We have omitted from Dr. Nares Chandra Sen Gupta's letter a passage relating to the application of the University to the Government for a grant, because the grant has already been made. Some autobiographical passages regarding his own motives in writing the above letter and some showing that he has no axe to grind, as also some other passages criticising the tone, temper and methods of both the critics and the defenders of the university, have also been omitted. Exigencies of space have compelled us to do this. What we have printed is also rather verbose, no doubt, but we have no time to condense it.

We have been criticising the university for years, but the senators and syndics have not properly done their duty. The senate itself not being independent, cannot appoint a really independent committee of enquiry. Dr. Sen Gupta may hope that the Vice-Chancellor himself will come forward with a proposal for an independent enquiry; but we have no such hope.

Dr. Sen Gupta blames the critics for, intentionally or unintentionally, prejudicing the public mind against the university. He appears to take it for granted that, whereas he wishes only the removal of evils, the critics have no such desire but want to kill the university and its post-graduate department;—a very charitable judgment! He seems to think that all the doings and proceedings and items of expenditure of the university are spread out before the public for its information and scrutiny, and that, therefore, the evils, irregularities, misdeeds, jobbies, etc., complained of, are not greater in number and quantity than the few that have been commented on by the critics. But the real fact is that the affairs of the university are very often treated like state secrets, and what we have exposed have been due to information which has occasionally and very often accidentally reached our hands. Therefore, there is no ground either for the generalisation that every thing connected with the university is rotten, or for the generalisation that the corruption is very small. Only an exhaustive and independent enquiry can reveal the extent and nature of the evil. We have pressed for it repeatedly, and some M. L. C's. also have done so, but in vain.

Dr. Sen Gupta is wrong in taking it for granted that the examinations are "conducted on unimpeachable lines." He is also wrong in taking it for granted that the "improper expenditure is of no larger amount than a few hundred or thousand rupees on one or two matters in ten years." Has he audited the accounts, or seen the auditors' notes, or does he know what has been done in the past to make the official auditing valueless? We have never suggested or insinuated that all the university expenditure has been sheer waste. But considering that from what little of its affairs has become known, some waste has been brought to light, there is undoubtedly reason to suspect that there may have been much greater waste. Suppose, however, that the waste or defalcation or whatever else of an irregular character it may have been, has

been small or slight, is that to be overlooked? A fever may be a small thing in the beginning, but it may kill the body. Of course, Dr. Sen Gupta says that whatever evils exist should be remedied, but how could that be done without exposing them? What, however, he seems to drive at is that the critics have made too much of the defects of the university. That is a matter of opinion. Supposing, however, that his opinion is correct, what the critics can fairly ask is, why no learned and cultured person has yet shown how to criticise the university in the most angelic manner possible.

Dr. Sen Gupta seems to think that the critics of the university are blind to its achievements. He seems to be in the mood of mind of some advocates of the Anglo-Indian bureaucracy, who, whenever the Government is criticised, bring forward a list of the achievements of the British people in India and accuse the critics of ignoring them. The ideal thing to do, then, is to preface every bit of criticism either of the Government or of the University with a full list of the achievements of either. We are ready to stitch with every issue of this Review statements of these achievements, provided we are paid the postage, price of paper and printing and binding charges necessary for the purpose. We may assure Dr. Sen Gupta that we know and appreciate the achievements of the university and have not left them unmentioned in either the *Modern Review* or *Prabasi*.

"The critics have seriously impaired the efficiency of the University," &c. Of course! Those who expose the evils are the evil-doers. But those who are responsible for the evils are injured innocents!

Idlers and undesirable students there certainly are in all universities; but will Dr. Sen Gupta name a few universities where "undesirable bye-ways are provided which many avail themselves of to get good degrees," such as are "perhaps" provided at Calcutta?

He lectures those graduates who have not registered themselves, on their duties. But even if ten thousand of them had registered themselves, and sent independent representatives to the Senate, these would have been in a hopeless minority; and there would have been only more money to waste.

Dr. Sen Gupta says that as Government nominates 80 per cent of the Fellows, therefore it or the Education Minister has no right to complain of wasteful expenditure, thoughtless expansion, &c. We do not feel called upon to defend either the Government or the Education Minister. But Dr. Sen Gupta should try to know the whole process of nomination of the nominated Fellows. Perhaps he has also read Mr. Rama Prasad Chanda's defence of Sir Asutosh Mookerjee in the *Manasi*, in which it was stated how the latter had striven and managed to get the votes of a majority of members in the university bodies "in his clutches".

Dr. Sen Gupta will perceive by a careful perusal of our file that we have repeatedly placed before the public a definite and clear programme of university reform. Our work from the very outset has been constructive, and inspired by anxious thought for the intellectual and moral betterment of Bengal's youth. But a long and intimate acquaintance with the inner working of the Calcutta university, mostly corroborated by the private revelations of many of the

very men engaged in its work,—has made us less optimistic than Dr. Sen Gupta as to the possibility of reform under the present regime.

We press for the introduction of popular control over the policy and executive of the University, businesslike and respectable management of its finance, the reign of law and the maintenance of a proper standard (irrespective of money or personal considerations) in examinations, and the entertainment of a teaching staff possessed, *without exception*, of real scholarship, strength of character (in the widest sense of the term) and power of initiative in their own department.

European Missionaries.

To
The Editor, *The Modern Review*.

Sir,
With regard to the "(spiritual) difference between Europeans and Indians in East Africa," pointed out by Mr. Andrews in the *Young Men of India* and reproduced therefrom in your issue of April last, p. 490, the following in my opinion is very pertinent.

"All along the (African) native is told by the missionary that he, the native, is the equal of all men, that there is no colour prejudice in the eyes of the creator and that whites, browns and blacks are equals of one another. Then [after his education] the time comes for the native to leave the missionary and seek employment. He gets a smart kick from the first European he meets and is told that the kick is very wholesome for him. He is also very emphatically told that the European is the master of the land and the native is the drawer of water and hewer of wood. This is where the trouble starts." So writes Mr. Mangal Das in the *E. A. Standard* in a letter reproduced in the *B. Chronicle*, May 9th, apropos of the Harry Thuku affair. The whole letter is luminous reading, and I would draw the attention of Mr. Andrews in particular thereto.

From this passage it would appear that the European missionaries ought to have begun by reforming their own brethren amongst the lay whites out of their greedy exploiting instincts by bringing all their influence and resources (denied to poor, subject Indians) to bear upon that object. Ought not their charitable and philanthropic energies to have been expended, so to say, at home, i.e., amongst the benighted of their own race before ever they sought to achieve their godly ambitions amongst the latter's victims? A course of self-purification entered upon by the missionaries before ever they took to enlightening the benighted, or at least the two objects pursued side by side and with equal zeal would have put them to rights with themselves. But no; as said an African chief long ago in high indignation and not without insight born of experience: "First the missionary, then the trader,—then the gun-boat, and then—Oh Lord!" (Quoted by Bosanquet.) Cetewayo, king of the Zulus, that martyr to European's ferocious greed, is also credited with a similar remark: "First comes Traveller; then Missionary; then Merchant; and lastly the Soldier. When

the Soldier comes, there is an end of the blacks." Was not the Shantung Peninsula sliced off China by the Germans in the wake of some of their missionaries having gone there, through the pretext of their murder by the foolish Chinese?

No doubt the European missionaries as a class have done great spiritual good to benighted parts of the world—but I should think that they have scope for doing equal if not greater spiritual good in the shape of reviving the human conscience of their fellow whites so as to prevail upon them to let their weaker and less enlightened fellow humans alone in God's peace and stay their enslaving and exterminating hands from their human though non-Christian and non-white brethren in all parts of the globe.

Karwar.

Yours, etc.
S. D. NADKARNI.

Mr. C. F. Andrews has written, on the above, the following note:—

"Let me relate two incidents from my own experience in East Africa:—

(i) On my first and second visits to East Africa I was taken ill when I reached Uganda, across Lake Victoria Nyanza. The leaders of the Indian Community at once took me to their devoted friends, Dr. Albert Cook and his wife and his brother. Dr. Albert Cook was the greatest Doctor in all Central Africa. Patients were sent a thousand miles to get his treatment. He was living a life of the purest sacrifice in the name of Christ whom he served. The whole Indian Community as well as the Baganda and the Europeans were under the deepest debt of gratitude to him and to the other missionaries of Namirembe, new Kampala, who were showing love in the name of Christ to all mankind.

(ii) I was taken out from Tinja (which is close to the Ripon Falls and the source of the River Nile) to a small township called Igarga, which was above 30 miles away, through country which was still in a half savage state. On the way my Indian friends—three Hindus, a Muhammadan and a Parsee, if I remember rightly,—insisted on my turning off the Tinja main road to visit an old Roman Catholic missionary with some Sisters of the Poor. I found that the Indian Community at Tinja were devoted to these missionaries, just as the Indian Community at Kampala were devoted to the missionaries at Namirembe. It was most touching to see the old padre trying to entertain us. He had hardly anything in the world with him, he was so poor. He found some bread, but there was no butter; and he was much distressed because he could not offer us more; and we felt, all the time, that we might be depriving him of his own evening meal. He was spending his whole life in simply seeking to show love to the children of the native Africans around him. And the Sisters, who were there, grown old and grey-haired in their loving service, had the little African children round them and were nursing those that were orphans. It was a sight of purest love, offered simply, and humbly in the name of Christ.

I give these two incidents, without any comment except the one question, whether they do not serve to correct the one-sided impression that would be likely to be conveyed by the picture presented by my friend Mr. Mangal Das in the extract quoted above. If it be said, that these instances are exceptional, my own

experience in Africa would distinctly and emphatically deny it,—though in Kenya it saddened me beyond words to note how feebly the missionaries acted in face of injustice done by the Europeans both to the Africans and to the Indians.

Like every movement that is human, the missionary movement has had its terrible weaknesses. Men and women, who have gone out with pure love for Christ in their hearts, have given way to the temptations of racial pride, or narrow bigotry or desire for

comfort. But this should not blind our eyes to the fact, that there has been another aspect,—that men and women, inspired by the constraining love of Christ, have shown as missionaries in Africa, a marvellous nobility of character, a conquest of human weakness, and a pure devotion to humanity. This I have seen again and again with my own eyes and therefore I have a right to bear witness.

C. F. ANDREWS.



VISWA-BHARATI

(Santiniketan University, Bengal.)

DEPARTMENT OF AGRICULTURE AND VILLAGE ECONOMICS.

(FOUNDED FEBRUARY 1922).

THIS department is located in the village of Surul, within two miles of Santiniketan itself, and a mile and a half from the Bolpur Railway Station (E. I. Ry. loop line), in premises which were once occupied by E. I. Ry. sheds, and before that by a collecting station of the East India Company. It is administered by the Director and the Surul Agricultural Board, a constituent body of the Viswa-bharati.

Its aims and objects include the following:—

1. To win the confidence, friendship and affection of the villagers and cultivators by taking a real interest in all that concerns their life and welfare, and by making a lively effort to assist them in solving their most pressing problems.

2. To take the problems of the village and field to the class room for study and discussion and to the experimental Farm for solution.

3. To carry the knowledge and experience gained in the class room and experimental Farm to the villagers, in the endeavour to improve their sanitation and health, develop their resources and credit; help them to sell their produce and buy their requirements to the best advantage; teach them better me-

thods of growing crops and vegetables and keeping live-stock; encourage them to learn and practise arts and crafts; and bring home to them the benefits of associated life, mutual aid and common endeavour.

4. To work out practically an all-round system of elementary education in the villages based on the Boy Scout ideal and training, with the object of developing ideas of citizenship and public duty such as may appeal to the villagers and be within their means and capacity.

5. To encourage in the staff and students of the department itself a spirit of sincere service and willing sacrifice in the interests of, and on terms of comradeship with their poorer, less educated and greatly harassed neighbours in the villages.

6. To train the students to a due sense of their own intrinsic worth, physical and moral, and in particular to teach them to do with their own hands everything which a village householder or cultivator does, or should do, for a living,—if possible more efficiently.

7. To put the students in the way of acquiring practical experience in cultivation, poultry and bee-keeping, dairying and animal husbandry, carpentry and

smithing, weaving and tannery ; in practical sanitation work ; and in the art and spirit of co-operation.

8. To give students elementary instruction in the sciences connected with their practical work, to train them to think and observe accurately and to express and record the knowledge acquired by them for their own benefit and the benefit of their fellow men.

The system in operation is as under :

The length of the ordinary course is two years. General knowledge up to the matriculation standard is presupposed. It is hoped to hold short courses in special subjects later on. The aim of the Department is to provide practical training, but it is not proposed to allow education to be replaced by drudgery or money-making. The students are required to carry out the whole cycle of work on the Farm during the year, and, since most of such work is of direct value to the Department, the students are paid for it at a fixed rate, thus enabling them to realise, as perhaps they could not in any other way, the value of their own labour, to feel their responsibility and be stimulated to a corresponding keenness. Part of the student's earnings on the farm goes towards the cost of their board and part is left for their pocket money. Each student is also supplied with a small plot of his own on which to live and work for himself, and is allowed to keep the net proceeds of the produce of his plot.

Fees : Rs.

• Caution money.....	10
Admission Fee.....	20
Monthly fee	26
• Initial Deposit.....	5

The monthly fee only partly covers the cost of tuition, residence, light, dhobi, hospital and games, the balance being provided out of the funds of the Department.

The initial deposit is to cover the cost of farm clothes and implements, books and stationery, etc., and must be replenished from time to time when notice is given by the office.

Parents, guardians or friends should on no account send any money directly to

any student. All fees, etc., should be remitted to the office. Any request for extra money made to his parents or guardians by a student for any purpose should be made known to the office by the parents or guardians concerned, and such money should only be remitted by them to the office if the Director notifies his approval of such purpose.

Only such gifts of fruit or food, or for purposes of entertainment are allowed which can be shared by all in common.

A certain number of scholarship are set apart for poor students. No special arrangements can be made or allowed for well-to-do students, and parents and guardians are earnestly requested, in the interest of the student himself, not to ask for any such indulgence.

Students completing their course to the satisfaction of the Director and the Surul Agricultural Board will receive a diploma from the Viswa-bharati.

There will be no room for the admission of any more students until the 1st June, 1923.

NOTES ON THE WORKING.

Friends of the institution have been pressing for some account of the progress of the Department up to date. While the Director is anxious to take the public into confidence and would welcome their sympathy and support, he makes this somewhat premature report under protest, feeling that the work so far done has not stood the test of time.

The following facts may be of interest :

The night school which has been started for the children of the depressed classes is regularly and well attended, and so are the lantern lectures in the neighbourhood. Two troupes of Scouts have been organised in different villages and there has been a keen response both by the boys and the village elders. There is already a daily attendance of poor patients in search of first-aid, and a constant stream of villagers and cultivators who come to watch the students working on their plots, or the tractor in operation, or the sinking of the tube well. All this testifies to the breaking down of the wall of suspicion and reserve,

which is always a great preliminary difficulty.

As to internal progress:

The Scouts are being introduced to First-Aid and Fire Drill. The Carpentry class is developing considerable skill amongst the students. The Smithy is not yet fitted up. With the help of the government Research Tannery in Calcutta we hope to open a local tannery within a few weeks, some of the students and local *muchis* having received a full preliminary training. Poultry keeping has been started, but a great deal of experimental work is still needed, which is expensive and therefore slow. The dairy needs a better building than the old ruin in which it is at present, and also the addition of some good milking cows. We are still hunting for bees. In regard to other subjects that we hope to take up, so little information is available from outside, that much preliminary and experimental work will have to be done by ourselves, before we can actually make a start. On the farm, we seem to be well ahead of our neighbours, and so far our crops compare well with theirs. The students are carrying out their own scheme of sanitation and are

daily experiencing both the trials and pleasures of farming and gardening work. Their plots are already green with Groundnut, Maize and Cow-pea. Cucumber, Brinjal and Tomato have yet to be planted. It has taken some five months to transform a malarious piece of jungly garden land into a place fit for habitation and vegetable growing. Those who know the locality need hardly be told that much still remains to be done.

There is a "Surul Farmer's Union" of which the students and staff are members, each with one vote. At its monthly meeting all suggestions, grievances, complaints and matters of discipline are considered and settled. Each student contributes an article, usually on the subject at which he is working, to the "Chasha" which is the monthly magazine of the Department. The students look after their own messing arrangements, and elect their own captain every fortnight. They spend one evening a week at Santiniketan joining in whatever readings, lectures or discussion may be taking place. They also regularly play games and matches with the Santiniketan boys.

GLEANINGS

The Youngest Radio Operator.

"Robert Garcia, seven-year-old son of Allen Garcia, director for Charlie Chaplin, is the youngest licensed radio operator in the world. Official confirmation of his success in passing the amateur's examination with a percentage of 92 was recently received from the U. S. Radio Inspector at San Francisco.

"He had but five weeks in which to prepare for his examination.

"Several lads, many years his senior, fell by the wayside, and several men tried in vain to pass the test.

"And he, only a child of seven years, did what very few ever accomplished—passed with 92 per cent.

"Since passing the examination two manufacturers have honored him with parts for the set he is going to install. He has filed an

application for a station license and is going to put it up himself. He has declined an offer to install the set and begs his father to let him do it all alone."

Latest Figures on the Earth's Age.

Thirty years ago Lord Kelvin said the earth was cooling at a rate which made it seem certain, "provided no new sources of heat were discovered," that 20,000,000 years ago it was unfit for the existence of life. The same reasoning, with the same qualification, showed that in another 20,000,000 years the sun would no longer be a source of light and heat for its planets. The geologists and zoologists objected that the time was too short, but they had no very definite data to found their case on.

Within recent years the discovery of the release of intra-atomic energy by radio-active substances had put an entirely new aspect on the question, at least as regards the earth. Uranium was changed through radium to lead by a long series of transformations, in which "chips" of helium were thrown off with enormous velocity, producing heat as one of their results. Indeed, the difficulty just now was to understand why the earth should not be getting hotter instead of cooler, in view of the quantity of uranium present in the earth's crust.

How could the transformation of uranium into lead be made a clock for measuring past eras? The rate of the transformation per annum was accurately known. It was excessively small, only 1.22 ten-billionths of a given quantity per annum. If they took a mineral containing uranium lead and estimated the relative amounts of these substances present they could calculate the time of the formation of the mineral in question. The result showed that the oldest or archean rocks had an antiquity of 925,000,000 years.

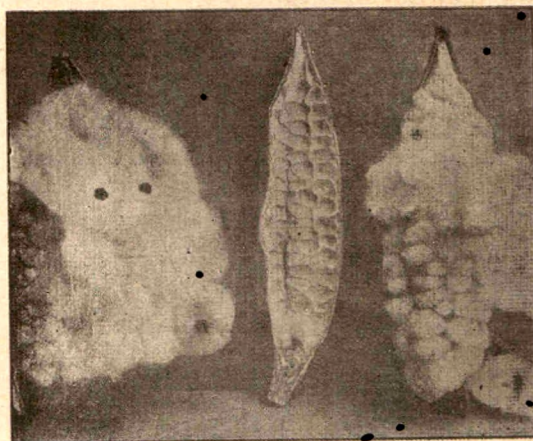
But the earth's crust in some form or other was older than the oldest rocks, and from an estimation of the total quantities of uranium and lead present an antiquity of something like 6,000 million years was probable.

Cotton That Grows on Trees.

Kapok, usually known as silk floss cotton or silk cotton, is obtained from the fruit of a tree found in the Dutch East Indies, the Straits

Settlements, Ecuador, Brazil and India. Under the microscope this floss shows a very delicate construction, consisting chiefly of fiber shaped like miniature pipes, and hollow; thus the substance is filled throughout with air which imparts to it a buoyancy which renders it particularly adaptable to manufacturing purposes.

The bulk of the world's supply of kapok at present is imported from Java. The production of India, Brazil, Ecuador and the Straits Settlements combined is comparatively negligible. Furthermore, the varieties coming from these latter countries are not as well standardized as those coming from Java and are therefore not in as great demand in this market, which is exacting in its quality requirements. Indian kapok, for instance, besides being heavy



Fruit and Cotton of Kapok.

and musty, is not always completely cleaned and freed from seeds and other foreign matter, and has neither the elasticity nor the resiliency of Java kapok. On the other hand, the Ecuadorian and Brazilian varieties are coming to the fore as trade prospect, due to earnest efforts on the part of planters to standardize the article in accordance with export needs.

The major part of the land in Java devoted to kapok culture is native owned, altho there are a number of estates under European management. The tree is found everywhere, even along the roads, and on the estates the plant is grown in conjunction with the coffee and cocoa plants.

Before the war most of the production was shipped to Amsterdam, but since 1915, due to scarcity of freight and poor market conditions in Europe, most of the trade has gravitated to America.

As time passes it would seem as if the article were entering into an increasingly larger sphere of usefulness. During the war each doughboy who braved the dangerous submarine wore



Clothes Made of Kapok.

around his waist a life-preserver made of kapok, and ever and again there comes the rumor out of Germany that at last science has found a way to spin silk from this delicate Asian fiber.

Freak Radiophones.

A more or less apocryphal announcement from Paris assures us that the newest thing in street costumes includes a parasol equipped with a receiving radiophone. "A young Parisian inventor," we are told, "hopes to enable the damsel promenading the fashionable boulevards to enjoy the strains of the orchestral music sent out by the Eiffel Tower wireless, hear the latest scandal, and receive a report from her cook concerning the progress of the luncheon. The inventor placed the radio antennæ in a parasol, so that when expecting a communication from home or desiring to hear a concert



Freak of Radio in the Umbrella.

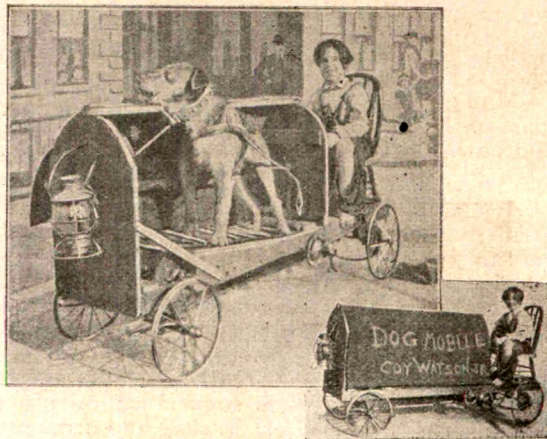
Madame has only to raise her dainty parasol and 'listen in.'

An American lad, Kenneth R. Hinman, makes receiving radiophones that make the Parisian model seem cumbersome by comparison.

This youthful inventor has reduced his miniature set to the simplest possible form. All the apparatus, except for the head phones, is confined within the dimensions of a regular safety match-box. With it he is able to receive not only telegraph signals, but music, stories, sermons, and news items given out by the broadcasting stations twenty and thirty miles distant.

"Dogmobile."

Coy Watson, a 10-year-old boy of Los Angeles, California, motors about town in a car propelled by a Belgian work dog. The patient animal operates a treadmill concealed in the large hood and with the aid of gearing drives the car at a very fair speed.



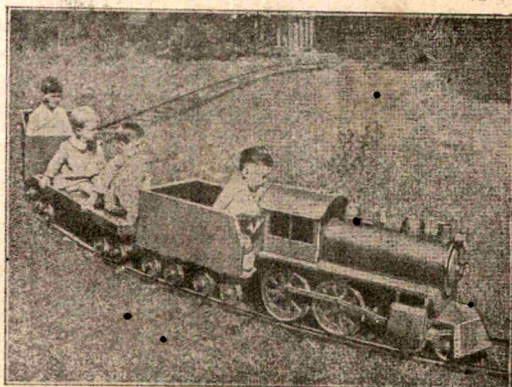
Dogmobile.

Dogs of this breed are trained as work animals in Holland and Belgium, and the treadmill is no novelty to them. Coy's dog enjoys the ride nearly as much as his young master, who finds it easy to avoid "engine trouble."

Electric Toy Train Carries Backyard Travelers.

Backyard railways are growing out of the toy size. The latest model is run by an electric motor, and is big enough to carry a young engineer and all the kids in the neighborhood.

The current is carried in the rails, which are



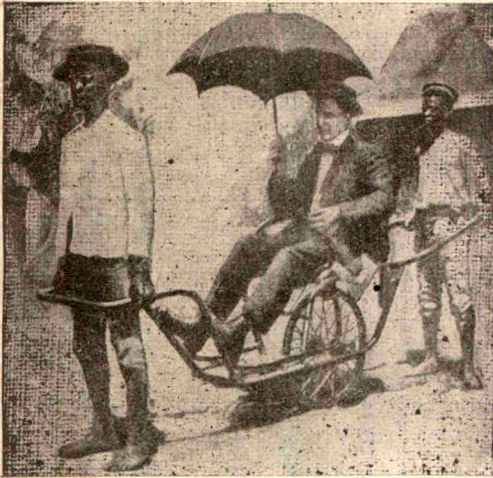
Electric Toy Train.

insulated from the ground by wooden ties. The motor is of low power and little current is used, so that running the train is comparatively inexpensive and it is impossible to increase the speed to a point where an accident might result on the sharp curves.

One-Wheeled Chair.

In Portuguese East Africa a one-wheeled roller chair is the acme of luxury in travel.

Man power is cheaper than gasoline in that part of the world, and good roads, even good footpaths, are so scarce that more than one



One-wheeled Chair for Travelling

wheel would be useless. Over the jungle trails the traveler is carried by his bearers for the greater part of the distance. Only when nearing a village can the porters lighten their load by resting the wheel on the ground.

Beaver Fells Aspen Two Feet Thick.

What is said to be the largest tree ever felled by a beaver was recently discovered by rangers of the United States Forest Service in the Carson National Forest, New Mexico. The tree is an aspen, and the stump measures approximately 26 by 32 inches at the point where it was gnawed through by the industrious animal.

Beavers seldom fell trees so large, for they are unable to move the trunk, even after they cut it into sections. But this tree, nearly two feet in diameter, was evidently cut down for its branches. All the limbs and small twigs had been removed for food, or for building the dams and houses of the beaver colony, and only the trunk was left where it fell.

The animal exhibited the usual beaver skill in

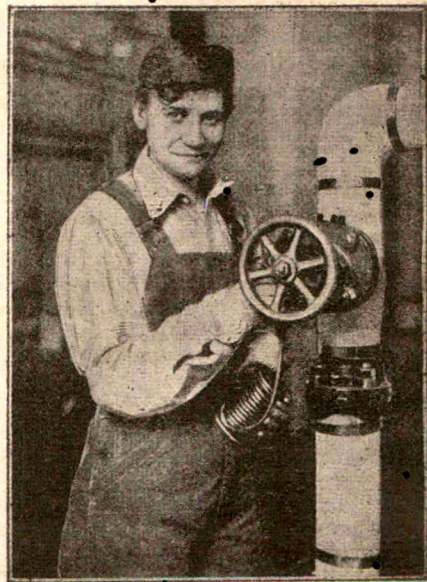


Tree Felled by Beaver.

felling this giant. It was dropped squarely in the direction of the beaver pond, in order that the animals would have a shorter distance to carry the branches.

First Woman Marine Engineer.

For the first time in the annals of the sea a license as a marine engineer has been granted to a woman Mrs. Carlia S. Westcott, of Seattle, Wash., and she is now at work as chief engineer on a seagoing tug—no easy berth, as any sailor knows.



Mrs. Carlia S. Westcott, the first Woman Marine Engineer.

Mrs. Westcott declares that women are particularly well fitted for steam engineering, since the work is light, and the chief requirements are watchfulness and close attention to duty.

How to Dance on Swords.

How do street jugglers in India dance upon sword blades, whetted keen as razors? They step about the lattice of steel in perfect time to music, and when the dance is over there is not the slightest cut on their foot soles.



Dancing on Sword-Blades.

The secret lies in the fact that the blade of a sword is not perfectly smooth. Under a microscope a knife-blade looks like a saw. It is possible to press the palm of your hand upon it without cutting yourself, if you are careful not to move the hand across the blade. And this is the secret of the juggler's trick. Though he seems to dance, he never moves his feet along the sword blades, but raises and lowers them slowly with a perfectly vertical motion.

Fishermen Catch Monster.

The octopus is dreaded by bathers in the tropics. A rare specimen, shown at the left, recently fell into the hands of New England fishermen. This monster devilfish has eight prehensile tentacles, each with double rows of



Prisoner Octopus.

suckers, and a large, horny beak like a parrot's with which it tears the prey held fast in the tentacles. A most unusual characteristic is a thin umbrellalike membrane or web connecting the long, snakelike arms.

Pocket Bookcase.

Rear-Admiral Bradley M. Fiske, U. S. N. retired, author of a recent book on invention, has produced a machine that he believes will reduce the cost of a book to about one sixtieth of its present value.

The typewritten pages of a book are reduced by photo-engraving to one hundredth their original size and printed on strips of paper two inches wide and five inches long. Printed on both sides, five such strips contain the reading matter of an entire novel. Admiral Fiske estimates that 10,000 copies of a 100,000-word book can be produced in this way for four cents a copy.

The microscopic print is read by placing the strips in a light aluminum frame, about six

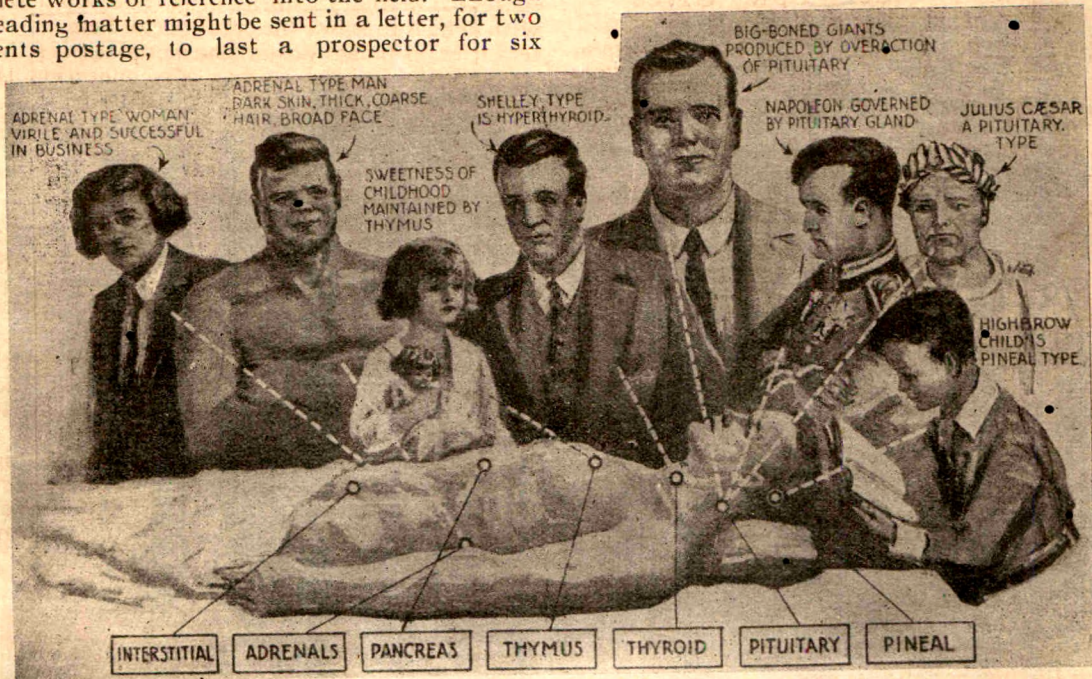


Pocket Book-Case and The Aluminum Reading Frame.

inches long and weighing less than five ounces to

which a powerful reading-glass is attached. This glass is moved along the printed strips by the reader's finger. The glass magnifies the characters until they become as large and easy to read as ordinary print. A roller on the frame brings the reading matter into focus. With this invention in general use, it would be possible for engineers and scientists to carry com-

plete works of reference into the field. Enough reading matter might be sent in a letter, for two cents postage, to last a prospector for six



Glands Make Man.

months. A person who likes books, but who must move so often he cannot collect them, might carry a 50 or 100 volume library in a cigar box.

Are Little Hidden Glands our Masters?

Personality—the complex, mysterious quality that makes us different from each other, and by which alone we succeed or fail in life—some scientists believe to be explained, at last, by the new knowledge of the "ductless glands" that regulate our system.

The fuse that has set off the latest explosion of popular interest in this biological subject, is a book, "The Glands Regulating Personality" (Macmillan), by Dr. Louis Berman, physician and biological chemist at Columbia University.

From the length and curve of our eyelashes to the innermost quirks of mind or soul, we are according to his theory, creatures of our own ductless glands.

Any arch villain may be explained not as a consciously responsible criminal but as the victim of tiny, chemical-producing cell groups in his own system which determine his temperament and acts. The whole history of a nation may be traced to the blindly officious activity of hidden centers of chemical production in the bodies not only of its leaders but of its citizens.

Stationed at various parts of the body—in

the neck, at the top of the kidneys, in the skull—these small groups of cells are constantly manufacturing certain chemical solutions and sending them through the blood stream to the parts of the body that need them. Some of the glands have their own pipe lines, or ducts, that dispatch their products; others cause their output to sip through the walls of the structure in which they are made. The latter are known as ductless, or internal secretion glands.

The ductless glands for centuries have baffled physicians, but we now know that the fluids they produce tend to speed up our various bodily functions. Their active principles have therefore been named hormones, from the Greek words meaning something that sets other things in motion.

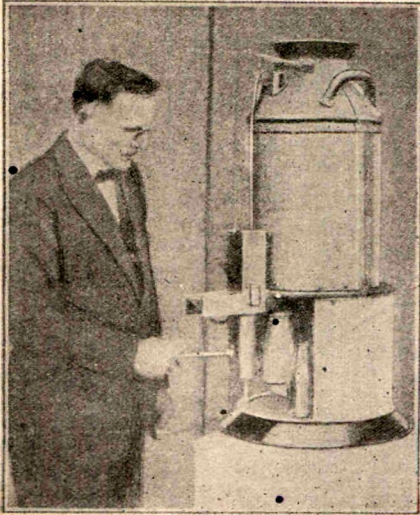
The ghost of every one of the personalities pictured above, not to mention hundreds of others, lurks hidden in your body from birth, ready to seize upon you and make you over into a genius or a giant, or a dwarf in body or a child in mind—in fact, to change your whole life.

This is one meaning of the new theory of glandular influence on our bodies and souls. If the theory is correct, then the character which you actually resemble among the ghostly group of persons-you-might-have-been depends on the mere chance of the glandular balance of your system, and the particular group of chemical secretions that finally get control of you.

Street Corner "Cow" Gives Milk for a Nickel.

A nickel-in-the-slot milkcan has recently been invented.

The purchaser places an empty bottle under the neck of the machine, deposits a nickel, and pulls the lever. A nickel's worth of milk is poured into the bottle. The milk in the container



Street Corner "Cow."

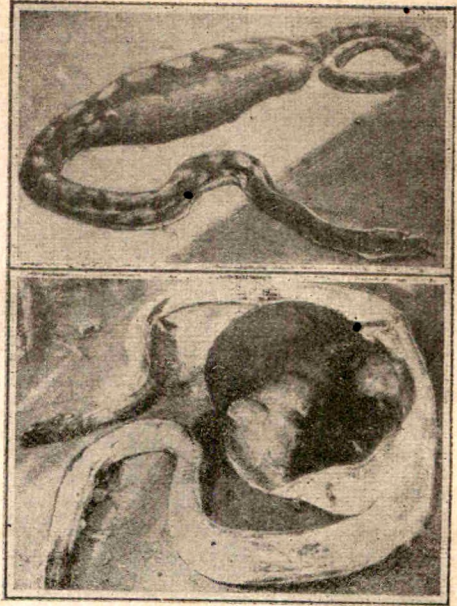
is kept cold by a surrounding watertight tank filled with ice, on the principle of the water cooler. A large flushing box just over the spout thoroughly washes it with water after the bottle is removed.

Copra Cake for Beefsteak.

Copra cake, the residue after the oil has been squeezed from the dried coconut meat, is as nourishing as beefsteak, say experts of the Rockefeller Foundation, who are trying to popularize the food among the natives of the Philippines. It is not only nourishing, but is said to prevent beriberi, common among Orientals, who live chiefly on polished rice.

Python Kills Itself by Its Own Gluttony.

Disabled by its own gluttony, a gigantic python that had swallowed a half-grown hog, was killed recently in the French Congo as it lay helpless in the sun. The power of distention in the snake's jaws and body were sufficient to allow it to swallow the pig, but the meal, once down, was so heavy, the snake could no longer drag itself over the ground.



Voracious Python's Sad End.

Before swallowing the pig, the python wrapped its coils round and round the animal's body, breaking the bones by its terrific power of construction.

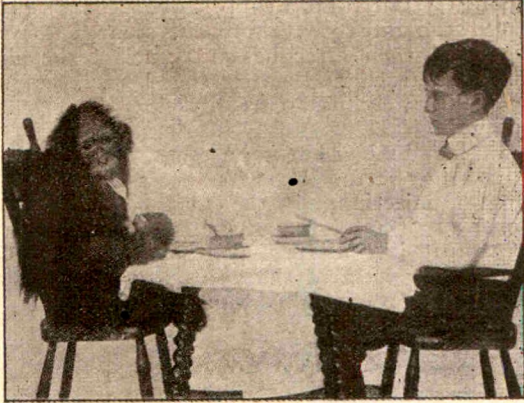
Meat—A Height Increaser.

Japanese soldiers have increased two inches in average height since meat was added to rice diet as part of their rations.

What Orangs Know.

The almost human intelligence of the orang-utan is illustrated by anecdotes in an article by W. Henry Sheak, contributed to *The Journal of Mammalogy* (Baltimore). The orang, he tells us, is much quieter and less obtrusive than the chimpanzee. In captivity this great ape is much inclined to sit in a corner of his cage, motionless and voiceless. But when captured young he takes fairly well to captivity, becomes friendly and attached to those who feed and care for him, and seems to enjoy human society. Mr. Sheak goes on:

"I have seen the orangs in the New York Zoological Park follow their keeper about on the lawn, and when he would attempt to run away from them, they would hurry after him using their long arms as a man would use a pair of crutches, but often putting their heads to the ground and turning a somersault in their efforts to overtake their human friend. I have also seen them sit at table and use knife, fork



Can't Do without Fork and Knife.

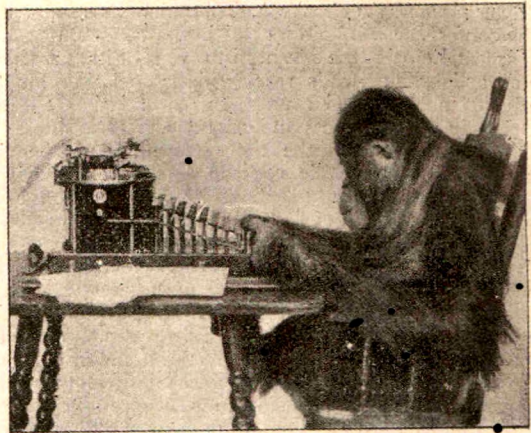
and spoon in eating, and drink out of an opaque bottle, looking repeatedly down the neck to see how much of the delectable fluid might be left.

"The orang-utan does not laugh aloud as often as the chimpanzee, but he has a smile that is strikingly human-like. When two young orangs are kept together, they become quite playful, romp and chase each other about, but in a more sedate and deliberate way, and not with the frantic haste and daring so characteristic of the chimpanzee. When thus engaged at play there is often a pronounced and joyous smile on their beaming faces. Now and then there may be a low chuckle, but not often.

"They are also devoted to their own kind, and will often fight for each other, and especially for

their young. They will sometimes make pets of other animals, as cats, dogs, and rabbits. I once knew an orang that became much attached to a young pig-tail monkey. They spent much time together, the pig-tail usually sleeping in the ape's arms. The orang was very affectionate, often fondling and caressing his little pet, and showing great patience, for the pig-tail was quarrelsome and vindictive, and often resented the familiarity of his fond foster father.

"While the orang-utan is quiet and unobtrusive, and not as good an animal for exhibition purposes as the chimpanzee, I believe him to be almost, if not altogether, as intelligent. He is not always inventing countless new ways of amusing himself and working off a superabundant store of physical and mental energy, as does his African cousin, but when it comes to solving problems to satisfy his own needs or desires, and to doing things that are really worth while, he manifests wonderful intellectual power.



"Work while You Work."

"A large orang-utan, which was called Joe, was remarkably intelligent and learned the meaning of about seventy words and expressions. He knew all the coins from the silver dollar down to the copper cent, and would invariably pick out the one asked for. One day the janitor made a mistake in filling a lamp, using gasoline instead of coal oil. When lighted the lamp, which was directly in front of Joe's cage, took fire all over and exploded, burning Joe severely. After that he was always afraid of a lamp. If he wanted anything, he gave a peculiar call, and then when one of the proprietors or one of his keepers came to the cage, he gave him a push to send him off in the direction of the object desired.

"One day there chanced to be an English walnut lying near the cage, but just beyond his reach. He made several ineffectual attempts to secure it by stretching out his long arms.



Even the Cigarette Moves!

Then he tried to twist some of the straw on the floor of his cage into a rope or wand, but the straw was too brittle and too much broken. It is no uncommon thing for the apes, and even some of the lower monkeys, and especially the spider monkeys, to twist straw into a rope or wand to serve some of their needs. At length the orang began to take off his 'sweater,' a knit woollen jacket which he was wearing. We wondered why he was doing this, as he was not in the habit of taking off his clothes without permission. With the slow and deliberate movements so characteristic of this ape, he carefully removed the

garment, poked it through the bars of the cage, swung it out till it dropped over the walnut, rolled the nut to within reach, secured it with his hand, then after he had cracked the shell with his teeth and eaten the kernel, he just as deliberately and carefully put the sweater on again.

In his final sickness he was treated by a skilled physician. It was necessary to give him an injection. On the third visit he amazed the man of medicine by getting ready for the treatment just as soon as he saw the syringe. The doctor declared that this was more than he could expect from his human patients."

THE FORTHCOMING CONFERENCE OF GERMAN ORIENTALISTS

THE second annual Conference of German Orientalists is going to be held this year at Berlin and will comprise three days from 4th to 6th October. The German Oriental Society (*Deutsche Morgenlaendische Gesellschaft*), under whose auspices the conference will hold its session, has celebrated last year at Leipzig the seventyfifth year of its existence, and as is wellknown is a scientific association for the advancement of German studies relating to the Orient in all its aspects and relations.

The difficulties of the times have pressed heavily upon German scientific work in regard to the Orient. But thanks to the industry and interest of Germany's scholars, the wealth of data for research which has been collected during the last fifty years is so enormous that quite a few generations of Orientalists will be needed to work it up into finished material.

Undisconcerted by the need and noise of the moment, German scholars are determined to carry on scientific work in a silent and steady manner, transmit the results of their labour to the younger generation of researchers and by all means inspire these latter with the same high aims through which their great predecessors have achieved world-renowned success.

Conferences of scientists have in these days become all the more valuable for Germany because for years both inland and foreign intercourse had been interrupted and are only slowly regaining their former role.

Berlin is arranging to receive Orientalists and friends of the Orient who wish to be present at the Conference in a worthy manner. There are to be organized such lectures and exhibitions as will leave a permanent impression on visitors and serve as enduring influences in their pursuit of science.

A local committee has been elected to take care of all preliminaries and make the necessary preparations. An interesting and, as far as possible in the present state of affairs, an externally impressive programme is the end in view. And it is being directed by men like Professors Sachau (Arabist), von Le Coq (Central Asianist), Lueders (Sanskritist), Meyer (Hellenist), von Luschan (Anthropologist), Rector Nernst of the University of Berlin, Dr. Rosen (Persianist), present president of the *D. M. G.*, Dr. Becker, Secretary of State for Education, as well as Directors of the State Museums, Akademie der

Wissenschaften and the Staatsbibliothek, and so forth.

The committee has issued an appeal to all friends of science in general and of Oriental studies in particular for financial assistance. The forthcoming Conference is to furnish them with an occasion for extending their patronage to the *Deutsche Morgenlaendische Gesellschaft* in order to enable it to carry on its investigations in a more secure manner than is possible under the present economic stress of Germany.

The committee is already in receipt of donations ranging from 1000 to 10.00 marks. According to the regulations of the *Gesellschaft* those who make gifts of 4000 marks are to have their names permanently recorded in the *Zeitschrift der D. M. G.* in the list of *Stifter* (Donors).

Here then is another chance for India to exhibit her love of science and scientific research as well as to cooperate with the other nations of the world in the advancement of learning. And as the field of oriental studies is one in which India owes so much to the services of brilliant German pioneers, Indian scholars and publicists such as would care to offer donations to the *D. M. G.* would in reality but be acknowledging a part of India's spiritual debt to Germany.

At the present rate of exchange the sum of 4 00 marks is not more than £3. 10s., i.e., about Rupees 50. Several donations of Rs. 100 or Rs. 75 may be expected from the different university towns of India. Not only individuals interested in the promotion of oriental scholarship but also societies like the *Sahitya Sammelans* are likely to come forward to advance India's international sense by contributing some material assistance to one of the most distinguished scientific associations of Europe.

Cheques may be addressed to Dr. G. Luedtke, Manager, Deutsche Morgenlaendisch Gesellschaft, Genthinerstrasse 38, Berlin, W. 10. Money should be sent in English currency. In Germany the pound buys more Marks than the equivalent amount of rupees does in India. The discount charged by Banks in India for the conversion of the rupee is often high and involves a great loss to the persons who receive the value in marks.

Berlin

BENOY KUMAR SARKAR.

June 12, 1922.

INDIAN PERIODICALS

Technological Studies.

Dr. D. N. Mallik discourses briefly on the opportunities for technological studies which Indian students may have abroad, in the July number of *The Calcutta Review*. Some of his experiences and conclusions are to be found in the following paragraphs :—

Prof. Perkin of the University of Leeds told me that it would be extremely difficult for any student of dyeing to get admission into works for training. In most cases, he himself found it difficult to gain admission even for a cursory inspection. He suggested that in view of the prejudice that obtained against the admission of apprentices into English dye works, the proper thing for Indians to do would be to start works of their own with English experts on a contract for a number of years and take a certain number of apprentices who had already been trained at a University. When the period of contract is over and the apprentices will have learned their work, these Works would then do without English experts and employ their own men.

Professor Barker of the Textile Department of the University of Leeds, however, assured me that he was trying to gain admission for his Indian students with whom he was *very, very* satisfied, into suitable Textile factories, and was hopeful of success.

At the same time, it seems to be true, as a general proposition, that the plan suggested by Prof. Perkin seems to be the only feasible one for all the various industries which claim Indian pupils in this country.

As regards the continent of Europe, the writer says :—

The facilities available on the continent for technological studies to our young men are as yet an unexplored field. That they are available in some measure seems to be the opinion of those who have at all inquired into the matter, but the difficulty of language presents almost an insuperable barrier. We have to make adequate provision for the teaching of French and German in the Indian Universities if continental facilities are at all to be availed of. The same difficulty does not present itself in the United States, but I am afraid our students will, as a rule, meet with similar opposition there as in Great Britain.

On the whole, therefore, the problem of technological studies for our students (and other studies) will only be solved, if Institutions like the Tata Institute can be made to be successful and works started on lines suggested by Prof. Perkin.

News of Woman's Advance.

We take the following items of news relating to women's progress in many countries, from *Stri-Dharma* for July :—

VOTES FOR BURMESE WOMEN

In the Burma ratified draft Rules the Government of India has directly removed the disqualification of sex as regards voting for their Legislative Council.

INDIAN COUNCILS MUST GET THE SAME RIGHT

A further advance over Indian conditions has been made in the Burmese Rules by the grant of power to the Legislative Council to adopt a Resolution at any time they wish in favour of allowing women to become members of the Council, and there is no embargo placed on their nomination to the Council even before they are admitted to eligibility for election. In India the Councils have no power to remove the sex disqualification for Council membership for ten years. This power is retained in the hands of Westminster. With the Burma precedent before us we shall press for similar powers being given to our Indian Councils in this particular. The unnecessary tag provision was put to the power of the Burma Council that though it may vote to allow women to enter its precincts, still the consent of the Governor to the Resolution will have to be obtained before the Government proceeds to give effect to the Resolution.

COMPULSORY EDUCATION FOR GIRLS

The meeting of the Madras Corporation called to consider the Scheme proposed for Compulsory Free Elementary Education for Madras City had to be postponed for want of a quorum. Several ladies attended to hear the proceedings and they received a hearty welcome. If the City Fathers are assured that the Madras women-voters in their own wards are opposed to the application of all the money to boys only; and if the women strongly call for the application of the scheme to girls also, it is almost certain that the present scheme will be remodelled on better principles. Wherever women have met to discuss this matter there has been unanimity in favour of the inclusion of girls.

A LADIES' CO-OPERATIVE BANKING SOCIETY

It has fallen to the women of Salem, Madras Presidency, to be the pioneers of Women's Co-operative Banking in India. Two years ago eleven women clubbed together and started a Co-operative Bank of their own through the help of Mr. Vedachala Iyer, then Registrar of Co-operative Societies and Mr. Yogneswarayana Iyer, Principal of Salem College. The Present number of members is 41 with a total number of 110 shares and a share capital of Re. 1,100 which may be increased up to Rs. 4,000.

• POLITICS AND JAPANESE WOMEN.

The first women's Political meeting in Japan was held in Kobe on May 10, at the city Y. M. C. A. It became possible as the result of the recent passage of a measure granting women the right to engage in political discussions and meetings. The Kobe branch of the New Women's Association was in charge of all arrangements.

FIRST WOMAN PH. D. IN AMERICA.

The first woman to receive the Degree of Doctor of Philosophy in America is a Japanese, Miss Tomi Wada, who has made a special study of psychology in the American Universities since 1917.

Causes Contributory to Spread of Tuberculosis.

In an article contributed to the June number of *The Calcutta Medical Journal* Rai Bahadur Gopal Chandra Chatterjee, M.B., considers the causes which contribute to the spread of tuberculosis in this country. Some of the causes which lower the power of resistance of the system in tuberculosis cases are :

(i) Pregnancy. (ii) Diabetes. (iii) Alcoholism. (iv) Strain of life.

Many medical men in their practice have often to see and treat tubercular glands in unmarried girls and these cases remain quiescent for several years and are for the time being harmless for several years. In the course of time these girls get married, become pregnant and after delivery become again their patients, but this time, as hopeless types of tuberculosis of lungs. Cannot marriage be delayed or prevented in these cases? Our tyrant, the society, stands in the way. I saw, the other day, a case of galloping phthisis of lung in a married woman. She had been suffering for several years with tuberculosis of spine and a jury mast had been applied to the neck to give rest to the neck; with that on, she became pregnant and this became her death warrant.

Now, our society does not allow any girl after reaching puberty to remain unmarried. This has a profound influence on the increase of tuberculosis in this country. In England out of 100 girls between 15 to 40, about 25 are not married or in coupled state, whereas in this country 90 (?) per cent. are coupled. The result is that all glandular tuberculosis cases in female children run a fatal course on account of this factor. Only those who are sterile or become widow, have a likely chance of escaping this fatal termination.

The writer passes on to other causes.

The next factor of Diabetes is also much more common here than in European countries; and in diabetic phthisis cases, tubercle bacilli are abundant in number in their sputum. These cases give origin more often than any other single factor to the massive infection among the members of their family.

Last point for consideration comes that of strain of life. Under this, are included over-work, mental anxiety, pecuniary difficulty, and living in badly ventilated rooms. Now, as money underlies at the

bottom of almost all these factors, it will be more appropriate to designate this group of cases as being caused by that masterful tyrant—money.

Some Agricultural Operations in India.

In noticing the "Review of Agricultural Operations in India, 1920-21," the *Bombay Co-operative Quarterly* for June writes :—

Improving the breeds of cattle and keeping alive the existing cattle through periods of famine are being taken up by the Agricultural Departments in various provinces. The work done by the Bombay Department in the last famine in saving cattle is admirable and it will not be too much to ask Government to transfer, in future, all famine work to Agricultural Departments in order that it should be really useful.

Excepting the Poona Agricultural College, which has established its reputation, there seems to be no institution which attracts a large number of students for higher agricultural education. It is a pity that people do not yet understand the importance of this productive industry on which the life of the nation depends.

All the Agricultural Departments in India put together do not get even a crore of rupees and this is because the general public have not yet shown their keen interest in this industry. It is a matter for congratulation, therefore, to the Agricultural Departments that they make their influence felt despite the great difficulties that confront them.

Solution of the Problem of Racial Antagonism.

In the course of an article on the problem of racial antagonism, contributed to *The Young Men of India* for July, Mr. J. S. Hoyland considers the factors of colour and religion and the political, economic, cultural and ethical factors in detail, and then tries to find a solution. He rightly observes :—

This problem can only be solved by some over-mastering spiritual force. It remains to enquire very briefly where this force is to be found, and the place which India should occupy in the finding of it.

India has from the beginning of her history been a sufferer from racial antagonism under peculiarly acute forms. As we have seen, the caste system itself was built up in connection with the race-problem; and, whatever its cruel defects, there is this much to be said for caste, that it has in the main produced peaceful, orderly and permanent relationships.

But caste and liberty, whether individual, social or national, are poles asunder; and a solution of racial antagonism is demanded to-day which shall accord the maximum degree of liberty to every race.

Such a solution, Mr. Hoyland thinks, will be reached in India.

The race-problem still presses with peculiar force

upon India. With her countless castes, with her intermixture of Dravidian, Aryan and Mongolian stocks, with her friction between Europeans and Asiatics, she is one of the storm-centres of the world's inter-racial relationships. Is it too much to hope that, as in the past she met the race-problem with the false solution of caste (which has yet proved so orderly and permanent), so in the future she may be the creator of a new and genuine method of racial reconciliation?

It is the profound conviction of the writer of this paper that there is a solution of the race-problem, that there is a true method of racial reconciliation, and that—with her ancient religious insight, and her ever-active spiritual genius—India is destined to put that method into practice, and to demonstrate before the world how race-prejudice may be conquered.

But the solution is no clap-trap formula, no cheap panacea. It is a way of life; and a way of life that must be followed in countless individual cases if the problem is to be victoriously solved.

• What is that way of life?

That way of life is true religion—not the religion of custom and ceremony, not the religion that means membership of some rigidly defined community, but the religion that is the daily practice of the Presence of God, the Father of every man and of every race of man.

The race-problem will only be solved by individual lives lived in close and intimate communion with God and in unremitting service for God's Kingdom on earth—that state of society, all the world over, wherein all the relationships of mankind shall be governed by God's will, which is love and liberty.

This same great force has in the past freed the world from other problems, which in their day must have seemed almost as glaring and terrible as the race-problem does to us in our modern age. It was such religion, lived forth in such lives, that swept slavery from the world, that brought to an end the horrors of the gladiatorial games in ancient Rome, that abolished human sacrifice and infant-exposure and capital punishment inflicted for petty crime, and a thousand other relics of the brutal past. In our own day such practical religion was at the back of the movement which has freed the people of the United States from the grip of the drink-trade. The race-problem, sombre and urgent though it is, can be solved by the same force that solved those problems, and by that force only. Its solution depends in reality upon the earnestness with which men who would wish to serve the world, conform their lives to God's will, dwell in spiritual dependence upon Him, and so go forth in His power to right the wrong, and to bring in His Kingdom.

Racial antagonism, which in the past has been so often fostered by false conceptions of religion, can in the future only be abolished through true religion—through lives dedicated to the service of the God of Love.

• There is a great and glorious hope that India, which in days gone by has been so fruitful in lives devoted, at the cost of all earthly possessions and all human happiness, to high religious ideals and far-reaching spiritual tasks, will in the future demonstrate to mankind that through true religion, the solution of the race-problem may in actual practice be triumphantly achieved.

The Lot of Indian Clerks.

The Indian Clerk writes in its inaugural number :—

The common and yet quite correct notion is that a clerk earns less than a carpenter or a mason. If in this civilized world, as we call it,—civilized because education is reported to have much advanced—a literate man like the clerk can find less means of maintenance than an illiterate manual labourer like the carpenter or the mason, we shall hesitate to believe if the times ever could be called civilized. Even in Bombay, one of the greatest industrial centres of India, the clerk has a miserable existence of his own. A full-fledged graduate clerk with a knowledge of the sundry paraphernalia of clerkship is barely paid enough to keep body and soul together. He has to keep away his wife and children, probably at his native place, for his earning is so low, though his work is so persistent and industrious. His home in Bombay is barely worth the name. His present is miserable and his future uncertain. All these have their concomitant evils which it will be the endeavour of the present magazine to fight against. Of the industrially advancing communities, the clerk is the most backward. We have no axe to grind against the class of employers, for we do not believe in fights based upon physical vigour. But we cannot afford to look on when our fellow-brother is sinking into the valley of distress. We shall struggle for him on constitutional lines till there is breath in us. Disorder, disunion, discord need struggle—strong struggle—and "THE INDIAN CLERK" is intended for that struggle. But its struggle shall always be based upon principles of righteousness and truth, for no struggle wins that has no truth and righteousness as its main support. If we win, we shall record the success in the books of God; if we fail, in our failure shall God store great success for us.

We wish all success to *The Indian Clerk* in its efforts. We have only one remark to make. If our contemporary has the notion that the work of a carpenter, a mason, a smith, &c., requires less intelligence, training or cultivated taste than that of the average run of clerks, we do not share that opinion. The work of our indigenous architects and other craftsmen is every whit as dignified and may be made as intellectual as that of any of the professions.

A Tamil Poetess's Idea of Heroism.

In the course of one of the articles on the poetesses of the Tamil land which Mrs. T. Tiru-Navuk-Arasu has been writing in *Everyman's Review*, she gives the following description of a poem by Marokkottu Nappasalaiyar :

Poem number 37 treats of the Chola king who was known as Kulamuttatutunjiya Killi Vallavan. It celebrates his glorious strength in battle. He fought at

a place called Kulamuttam, where he was defeated and killed and he is therefore called the man that died there. In those early days, at least in the Tamil land, the practice appears uniform, of praising not only the victory of the conquerors but also the valour of the vanquished. Success and defeat were counted as mere accidents. Heroism in battle was all that mattered and the consequence was of no moment. And so it came to pass that poets have praised even the death of heroes on the battle-field. It is thus that after the death of such a hero, he came to be rendered the posthumous honour of being called as the person who died on a particular field of battle. There are many such instances in Tamil literature, such as Kariyattu-tunjiya Nedungkilli (Nedungkilli who died in the battle at Kariyaru); Kottambalattu-tunjiya Makkodai (Makkodai who died in the battle at Kottambalam); Kurappalli-tunjiya Killi Valavan (Killi Valavan who died in the battle at Kurappalli).

Status of Indians in British Colonies.

Mr. H. S. L. Polak tells us in *The Indian Review* for June :—

It is now nearly a year since the Imperial Conference of 1921 separated, after having, with the exception of the Union of South Africa in respect of a considerable part of its area, passed a resolution urging the desirability of conferring equal citizenship upon His Majesty's Indian subjects domiciled in the overseas territories of the British Empire. No one acquainted with conditions in the Self-governing Dominions and the powerful prejudices and racial superstitions prevalent therein, would, five years ago, have supposed that even the nominal recognition of this equality of citizenship for Indians could have taken place for decades to come.

Curiously enough, though the statute-books of many of the Crown Colonies, Dependencies and Protectorates, as, for example, in Ceylon, the Malay States, Kenya, Fiji, Mauritius, British Guiana, and Trinidad, are replete with ordinances and regulations, having the force of law denying to Indians rights of equal citizenship with white British subjects, it was not until the case of Kenya became acute, when Lord Milner presided at the Colonial Office, that it was generally realised in India that the worst offender on the score of racial differentiation was Great Britain herself in the overseas territories in which she exercised direct jurisdiction and in respect of which her Cabinet was responsible to the British Parliament. The general mental obscurity on this subject in India was illuminated as in a flash when Lord Milner announced his determinations, apparently in the name of the British Cabinet, to maintain the policy of racial segregation in Kenya, to extend it, if possible, to neighbouring areas, including mandated territory, and to refuse the franchise even to Indians whose qualifications to exercise it could not properly be disputed. In other words, in the name of His Majesty's Government, he proclaimed the doctrine that the tropical Empire was to be administered by a privileged race, with rights of domination over all other peoples of the Empire who did not belong to that race.

Mr. Polak concludes his article thus :—

The Colonial Office has recently declared its provisional adhesion to the doctrine of race segregation in Uganda, where it had not previously existed. It is becoming known that, under the influence of powerful groups and corporations of white British subjects, the Governments of Fiji and British Guiana are stiffening in their objection to the grant of equal citizenship to the local Indians. But these Governments are merely local branches of the Colonial Office, which is already in the grip of similar vested interests with headquarters in London. What has the Government of India done, apart from sending Mr. Sastri on his historic and highly important mission to three of the Dominions, to ensure that effect is given to the Imperial Conference resolution? Has it yet asked for categorical information regarding the steps taken by the Colonial Office to procure the removal of disabling legislation and differential administrative methods in the territories for whose good government the British Cabinet is responsible to Parliament? Will it not be a significant thing to find in fact, Australia, New Zealand, Canada, and India on one side, and South Africa and Great Britain on the other? It will be a new and quite unexpected ranging of forces: but unless Great Britain hastens to restore the equilibrium, by implementing with all possible speed the agreement into which she entered with India before the whole world last year, she will only have herself to thank if vested power, privilege, and interest weigh down the balance against India and bring about not a new Imperial integration known as the British Commonwealth of equal and free peoples, but the dissolution of an Empire of greed and exploitation that has outlived its usefulness and that denies the new spirit of human brotherhood. The Viceroy and the Secretary of State for India must, if India is to survive as an equal partner in the Commonwealth and preserve her self-respect as a world nation, wage a remorseless war with the Colonial Office until the principle embodied in the Imperial Conference resolution is applied fully in the spirit as well as the letter.

Production of a True Picture.

Rupam for April contains some "discursive notes" on the last exhibition of the Indian Society of Oriental Art, Calcutta, translated by Mr. Surendranath Tagore from the Bengali of Dr. Abanindranath Tagore. In one of them the artist says :—

"When we say that both eye and mind must join to produce a true picture we have not said all. There is also something left over which transcends both. There is a secret chamber where the human artist communes with the Divine Artist, and plays with him at creation. News of this comes to us now and then in a work such as the *Uma* of Nandalal... In such as these we see at last a glimpse of the real artist's studio,—the picture rapt in their own dreams, creating dreams in all beholders, but all the while behind the veil,—the innermost sanctuary of the spirit where the simplicity of perfection reigns, and where the mind is a child, and smiles and plays, and thinks or thinks not just as a child."

The Age of Consent.

The June number of *Prabuddha Bharata*, an organ of Order of Ramakrishna-Vivekananda, writes thus on the above subject :—

The Hindu Society has at present lost its power of initiative and original thinking. Its members are content to "tread the path their forefathers trod," and follow the rules and injunctions whether sanctioned by Society or Scriptures, like mere automata, without taking the trouble of enquiring into their meaning. Any departure from the old rut, however beneficial it may be, is looked upon with dread and suspicion, and is met with great opposition. A bill has been introduced in the Indian Legislative Assembly, with a view to increase the age of consent of a married girl from the 12th to the 14th year. Meetings are being held and correspondences are pouring in into the Press, protesting against the proposed bill. If the opposition be due to the interference of the Legislative Assembly in a purely social matter, there may be some meaning in the protests. But instead of that we are told that Hinduism and Hindu Society would perish if the new amendment be passed into law. As if religious and social welfare can be insured by making a girl a mother at the age of twelve! Those who seem to be most solicitous about the morals of Society would do well to consider whether or not social morality can be better maintained and even improved by making our boys and girls live a life of self-control and self-discipline until they attain full majority, and are able to take up the responsibilities of the family life. Such a course would be in full conformity with the true spirit of the Hindu Scriptures, and will certainly improve both the health and morals of the would-be parents as well as those of generations to come. Emphasis on Brahmacharya and abolition of child-marriage will stop premature child-bearing which is greatly responsible for the physical degeneration of the Indian people and will check the high mortality of young mothers and their weak and undeveloped children. These will also check child-widowhood which is one of the greatest curses prevalent in the Hindu Society, and will conduce to increased social purity and greater well-being of Society in general.

Dye-stuffs and Chemical Warfare.

Sir Alfred Chatterton writes in the May number of *The Mysore Economic Journal* :—

In this matter of dye-stuffs, there is really a great responsibility thrust upon those who, in the future, will be responsible for the fiscal policy of the country. If Germany obtains the Indian trade in dye stuffs, German chemical industry will again dominate the world and civilization will again be exposed to the dangers from which it is hardly rescued but recently. Let India prohibit the importation of German dye-stuffs and she will strike a deadly blow at the German chemical industry and, even though it be at some cost to ourselves, the cost will be small compared with the enhanced security which must come from the weaken-

ing of the German chemical trade. What will India have to pay for this renunciation of German dyes? In reality, very little. Possibly, dye-stuffs will cost a little more; but in the long run, it must either be the British or the German manufacturers who will dominate the market and will ever rule supreme and will try to make as much out of it as he can. On this score, therefore, the loss or gain to India will be nothing; but it must be admitted that if German dye-stuffs are excluded, the Indian dyer will have to put up with, for the present, inferior dye-stuffs. Still, these dye-stuffs are good enough for all practical purposes and it will be foolish to give encouragement to the German chemist simply because he is in a position to supply dye-stuffs of a slightly better quality than can be obtained elsewhere. Synthetic indigo very nearly killed the Indian indigo industry.

Dye stuffs are a luxury. For 5 or 6 years we have done very well with a comparatively limited supply and if, in the future, India gives no employment to the German chemist, at worst, she will simply have to go without a few very fine dye-stuffs which, however, are of comparatively little economic importance as the quantity used is not large.

But if instead of giving "employment to the German chemist," India gives employment to, say, the British chemist, will that strengthen the position of Indian industries?

The University of Nalanda.

Mr. A. Rama Iyer has contributed to the May number of the *Madras Educational Review* an article on the University of Nalanda, compiled from a Bengali booklet on the subject by Mr. Phanindranath Bose. We read therein :

Recent investigations have shown that the site of Nalanda was the present village of Badagaon in the district of Patna. Among the few relics that have been unearthed from this place is the great seal of the University, bearing the inscription, "*Sri Nalanda Mahavihāri Arya Bhikshu Sanghasya*."

The University grew into mighty proportions in the course of a few centuries, and students in their hundreds began to flock from far and near. As, under the beneficent influence of Buddhism, caste distinctions were obliterated, and the restrictions on foreign travel disappeared, an active intercourse was set up between India and foreign countries like Tibet, China, and Japan. Students and travellers from these remote countries came to Nalanda for study and the collection of Buddhist literature.

It was a great residential University.

Some idea of the greatness of the University may be had from the fact that, in its best days, it provided accommodation for some ten thousand persons, the monks and students included. Thousands of small rooms, each twelve cubits by eight, were provided for residence, while the classes were held in large lecture-halls. A wide choice of subjects was offered to the students,—Hindu and Buddhist Literature and Philosophy, Medicine, Architecture, and other arts

and sciences. There was a magnificent library of palm-leaf and *bhurjapatra* manuscripts.

Intending students who reached Nalanda at night had to stay in the *Atithi-Sala* or Guest-house outside the main gate, till the next morning. The "keeper of the gate" was invariably a great scholar, as it was his business to examine the students and adjudge their fitness for admission. Those who were tried and found wanting had simply to return the way they came. Admission to the University was based solely on intellectual qualifications; all who satisfied this test were admitted without distinction of caste or creed. The discipline was of a most stringent kind. All tendency to softness or self-indulgence was sternly repressed, as self-control and simplicity were of the essence of monastic life. Early in the morning the monks chanted their favourite invocation to Buddha, and went out to bathe in batches. The whole day was devoted to study and instruction. The meals consisted of rice, camphor, oil and butter, limes, dates, and nutmegs. There were big mango-groves and gardens, with beautiful lotus-ponds, which provided recreation at the close of a busy day.

Financial stability was ensured, as more than 200 villages had been given as free gifts by many kings and princes.

The Duty of Indian States Towards Rural India.

Rao Bahadur Sardar M.V. Kibe writes in an article in the *Feudatory and Zamindari India*, March and April, 1922 :—

The two most outstanding features of Rural India are 'Poverty' and 'Waste'. On every side extreme poverty is accompanied by various ruinous waste. There is waste of life, energy, time, raw materials and what not?

Waste of life is the greatest evil from which India, especially rural parts of it, suffers. In other countries in ancient time three score and ten years was the maximum of life; in India it ranged from 100 to 120. In modern times reverse appears to be the case. The Indian expectation of the duration of life at birth is less than 22.59 for males and 23.31 for females, against the expectation of life in England which is 46.04 and 50.02 years respectively.

Poverty is undoubtedly the main cause of this appalling state of things.

Poor physic due to starvation easily succumbs to insanitary conditions. Epidemics rage with fury and sickness is the normal condition of life.

Almost half the population of India is condemned to waste by the disregard of its women folk in the life of the people. In rural tracts of the country they work as inefficient labourers, yet full use is not made of them. If they were not absolutely necessary for the propagation of mankind, they would have been completely disregarded.

He suggests various remedial measures.

Active measures for combating the evils of poverty and waste are required. Increased production is the first necessity. More efforts should be devoted to the preservation and utilisation of manure, the selection

of seeds and experiments with the object of improvements in crops than is the case at present. For preserving grains, grain elevators and other improved forms of stores should be established.

The introduction of free primary education and the subsequent diffusion of the principles of science as applied to industry is a necessity. People should be taught to utilise their own resources in their daily wants as far as possible and utilise their spare time in promoting some industry. The spinning and weaving of cotton is an occupation at once most useful and capable of being followed by the people. In order to increase these tendencies of the people, such Indian States as can introduce such measures as the imposition of high tariff on foreign manufactures, especially as can be classed as luxuries, should not hesitate to do so.

Not only Co-operative Credit Societies, but productive and distributive co-operative Societies should be widely established. Panchayats entrusted with the work of improving the condition of villages, should go hand in hand with them. A sum should be set apart every year for the improvement of rural areas.

They should be opened up by means of communication. No village should be without some means of communication all the year round. Contact with the more improved parts of the country will raise people from the slough of despond in which they have fallen.

Other suggestions are :—

Economic holdings should be formed and as far as possible they should be concentrated simultaneously with the establishment of the work houses; begging should be stopped, old age pensions may be introduced. Religious instruction should be introduced by regulating religious grants.

The cult of beauty should be propagated. It will beautify surroundings and fields, as well as houses and their interiors. It will relieve monotony and remove moroseness of life.

The State of Boroda alone has shown a conscientiousness to some extent of its duty towards its subjects. Railways have been carried to all the parts of the State, seaports are being developed, raw materials and minerals are being worked by indigenous Agency, masses are being trained by free and compulsory primary education and by the establishment of libraries in their midst, attention is paid to village sanitation, model villages have sprung up, various social abuses are being done away with by legislation, and above all Panchayats are becoming a potent factor in the State.

Idols of Indian Research.

Prof. A. Chakravarti, writes in the *Jaina Gazette* for May :

When the period of modern Science was ushered in by Lord Bacon, he insisted on getting rid of what he called the Idols or Prejudices. Inborn and traditional prejudices ought to be removed before scientific research could be successfully carried out. The removal of such idols was considered the

sine qua non of entering into the Temple of Knowledge. Had Bacon been alive to-day he would have similarly insisted on the removal of certain *idola* which have crept into the researches pertaining to Indian History and Indian Literature.

We have a description of some of them.

When European scholars first undertook the Study of Oriental Literature, they went into them with an unwarrantable assumption, that Indian Civilisation and Culture are distinctly inferior to the Civilisation and Culture of Europe. Deeply possessed of this prejudice, Orientalists whenever they came across anything really valuable in Indian Art, Indian Philosophy, or Indian Literature, they tried to trace that to Greek origin.

It is not such an easy affair to determine how much Ancient India owed to Greek Culture and how much the Greeks owed to ancient India. That there was regular communication between India and Europe both by land and sea, that India enjoyed international trade, that valuable articles from India were carried to the markets of Egypt and Babylonia, Greece and Rome, are all recognised facts now-a-days. And therefore the Greeks and the Hindus had every facility to know each other both directly and indirectly is a certain fact. Beyond this to dogmatically assert as to the indebtedness of the East to the West indiscriminately is just being victimised by a kind of intellectual idol.

As against this prejudice we have to notice a converse prejudice which is the peculiar symptom of modern India. With the growth of Indian Nationalism there has grown up a sort of sentimental reverence for the past, stimulated by patriotic fervour the modern Indian Student of research subjects himself to a converse error of imagining that even the most up-to-date scientific discovery is but the inarticulate echo of what was definitely known to and recorded by the ancient Hindus.

Besides the above prejudice as to originality there is another prejudice pertaining to antiquity.

On the one hand there is a craving to go as far back as possible, whereas on the other hand there is an equally unjustifiable desire to come down as near as possible to the present. It is quite necessary to dissociate value from antiquity: the two are quite different things. The value of a thing has nothing to do with its history. The thing is not more valuable because of its earlier origin or of its longer existence.

The writer then dwells on two other prejudices which are peculiar to Southern India, namely,

- (1) The prejudice relating to Dravida *vs.* Sanskrit.
- (2) The prejudice relating to religious rivalry. About the time of the Maurya period in Northern India there were well-known Tamil Kingdoms in the South evidently well advanced in Civilisation. That the Pandiyan Kingdom enjoyed an enviable foreign trade is reported by Greek literary references and also by Numismatic evidence. There are mythic stories immortalised in Indian Epics connecting the South with the North. Who the early Dravidians

were, whether they were originally related to the Aryans and when the Aryans first came to the South, are still open problems of South Indian History. Until recently there has been a tendency among Indian Students dominated by Sanskrit influence to belittle the importance of Dravidian Culture and to speak of the inferiority of Tamil Literature and depending upon flimsy philological evidence even to speak of Tamil Language as but a degenerate dialect of Sanskrit Language. This Sanskritic dominance has been recently resented by Dravidian Scholars. As a revolt against the Aryan dominance there has been a movement of revolt among Dravidian students to sing the praise of Tamil Language and Tamil Literature. This academic and literary movement is very much strengthened by the formation of the political party known as the Non-Brahmin party. Socio-political aspirations have very often blinded academical acuteness and historical sense of proportion. With the same mad fervour that actuated the Sanskritists to discredit Dravidian Culture, the Dravidian scholars in their turn are now trying to establish the absolute independence and the unsullied purity of Tamil Language and Tamil Literature from Sanskrit influence. On either side we notice a good deal of waste of erudition for an unworthy cause.

Kumarajiva, the Buddhist Monk.

Prof. Phanindranath Bose thus introduces a short biographical sketch of Kumarajiva, the Buddhist Monk, contributed by him to the *Maha-bodhi and the United Buddhist World*.

This life of Kumārjiva, the Buddhist monk, is culled and translated from a long paper of Prof. Sylvain-Lévi, "Le Tokharien B", *langue de Koutcha*, which appeared in the *Journal Asi tique*, Sept.-Oct. 1913, 11th Series, Vol. II. It is no use gainsaying the contributions of Kumārjiva to Indian culture. He came from an Indian father, and belonged to that Greater India, which was fast being established in Central Asia in the fourth century A.D. When he was carried away to China from Koutcha, near Khotan, he did there marvellous work. He translated no less than 100 Indian Buddhist books into Chinese. He was also a perfect master of Chinese. His Chinese style is charming and is regarded as classical even now. So it is hoped that this life of that Buddhist monk, "The greatest perhaps of all translators, who preached in China the genius and work of Indian Buddhism," will be interesting to general readers.

Postal Revenue.

The following passages from the presidential address of Babu Kshitish Chandra Neogy at the last Bengal and Assam Provincial Postal and R. M. S. Conference, printed in *Labour*, will be found instructive :—

In the first place, I would draw attention to the strange confession made by the Finance Member last year that it was not easy to say precisely what Government were making or losing over the administration of the Post Office, because the accounts were not kept on a strictly commercial basis, and that too much reliance could not be placed on the administration reports of the department in their attempt to work out the profit and loss.

My contention is that Government have no moral right to annex for general financial purposes any surplus of Postal revenue. Indeed, the Government of India, since the days of the East India Company, are committed to the principle that the Postal department is to be administered without any consideration for the general revenue interests. In 1866, the Right Hon'ble Mr. Massey, then Finance Member of the Government of India, went so far as to declare that "the Post Office was so potent an engine of civilisation that no Government would be justified in allowing fiscal considerations to stand in the way of any improvement." The only consideration that seemed to weight with him was whether or not the postal rates did act as a check on correspondence, and if they did, they must be made liberal no matter what the financial effect was. And to-day, Sir Malcolm Hailey is out to demolish the generous principles established by this broad-minded predecessor of his. I maintain that the Post Office need not always be even self-supporting. The Post Office is a public utility department, and any check on its usefulness must be condemned. The recent increase in Postal rates has already resulted in a great shrinkage in the volume of correspondence. A similar circumstance has been lately considered sufficient to justify a reduction in the rates in the British Isles in Sir Robert Horne's budget, though it involves the imposition of the financial burden on the general tax-payer.

The Royal Commission on Oxford and Cambridge Universities.

Sir Michael Sadler devotes his monthly letter on education in England in the current number of *Indian Education* to the Royal Commission on Oxford and Cambridge. He quotes the following passage from its report :

"The attempt of the State to control opinion in the Universities and Colleges broke down in 1688. and was never revived. This is a great fact that has distinguished our English University system from that of France and Germany. It is a precious part of our intellectual and moral heritage as a nation. If there were any danger that grants of public money would lead to State interference with opinion in the Universities, it might be the less of two evils that they should decline in efficiency rather than lose their independence in order to obtain adequate means. But the ways of thought and feeling of the modern British Community are hostile to any development in the direction of State control of the academic spirit, and the public grants already enjoyed by the old Scottish and the new English Universities have not led to State interference with opinion and tendency in those institutions."

And then observes :

May this continue to be true. The words of the Commission are a further safeguard of its so continuing. But the history of the ancient English Universities, and especially the history of Oxford at the last great intellectual and social crisis—that of the sixteenth and early seventeenth century—shows that English statesmen are not loath to bring pressure to bear against unpopular opinions or against dangerously dissident opinions in our Universities if they think that the safety of the Government calls for repression. Circumstances might well arise in which the Government of the day might feel itself endangered or perilously attacked by the political opinion in the Universities. In that case interference would come, and come all the more easily and dexterously through the machinery of supervision set up for the purpose of administering the Parliamentary grant.

In India, too, State control of the academic spirit is not required and would be unwelcome, but a "machinery of supervision", similar to that in England, should be set up for the purpose of administering the State grant and all other financial resources.

The Scope of Agriculture.

For the sake of those who have not yet determined what profession to follow, Mr. Gundappa S. Kurpad, Vice-Principal, Mysore Agricultural School, thus indicates briefly the scope of agriculture in the *Journal of the Mysore Agricultural and Experimental Union* :—

Agriculture, while it is concerned with the raising of the various crops, also includes the marketing both of the raw and manufactured products. A bald statement like that may not convey the importance of the subject, but when it is realized that man's food and clothing, many medicines and raw materials for manufactures are obtained from Agriculture, its importance at once becomes apparent. In recent times the Science of Agriculture has outgrown its old limits and has become so extensive that it has been found necessary to cut it up into various branches, such as Agronomy, Horticulture, Animal Husbandry, Forestry, etc., and even these are further subdivided so that we now have subdivisions in Agriculture more or less clearly defined, such as Agronomy, Pomology, Floriculture, Soil Technology, Soil Physics, Agricultural Bacteriology, Agricultural Chemistry, Agricultural Botany, Agricultural Engineering, Mycology, Entomology, Sericulture, Dairying, etc. The process of division into narrower and more homogeneous groups has gone further still, leading to specialization in very restricted fields of Agriculture. Such specialization has yielded some wonderful results which would not have been possible if such detailed attention had not been paid.

"Just as the ordinary methods of investigation are insufficient, so also the customary divisions of

science cannot be rigidly maintained in soil work. The chemist is constantly confronted with physical and biological problems; the biologist constantly needs the help of the statistician, the physiologist and the chemist; most of the work is essentially 'teamwork', requiring the close co-operation between experts in different branches of Science." "A body of workers by harmonious co-operation is able to make advances that would be impossible for any single individual, however brilliant." When it is added that most of the progress of modern Agriculture in the West has been the result of such research work, it will at once be realized what a useful and fascinating subject Agriculture really is.

Indian Railways, 1919-20.

We learn from *Indian and Eastern Engineer* that of the 33,16 lakhs of rupees earned in 1919-20 by Indian Railways by passenger traffic, nearly 27,69 lakhs were received from 3rd class passengers, the 2nd class coming next with 2,18 lakhs and the 1st and Intermediate classes each number 2,00 lakhs. Yet the wants, convenience and comfort of 3rd class passengers are consulted the least, if consulted at all.

The Working Man of Bengal.

Mr. Percy Brown, Principal, Calcutta Government School of Art, writes in the course of an article on "Decorations for the Royal Visit," contributed by him to *Journal of Indian Industries and Labour* :

Unfortunately, the same praise which is recorded here of those engaged in the artistic portion of the scheme cannot be so freely accorded to those who undertook the constructive portion, *viz.*, the Calcutta workmen. A large number of carpenters, *daftaris*, *darsis*, painters, coolies, cartmen, and others had to be employed, and these gave anxiety throughout the whole period of the work. The unreliability and irregularity of the daily labourer in Calcutta is known, but, during the weeks of industrial unrest that occurred about this time, these failings were so serious as to add considerably to the responsibilities of those in charge. Holidays and *hartals*, domestic reasons and laziness, besides numerous other excuses, were so common that it is calculated that on an average one-fourth of the subordinate staff of workmen was absent during the whole period of the work. The writer understands from employers of unskilled and semi-skilled labour that this is the usual state of the attendance in factories in Calcutta. If this is correct, and the writer's own experience points to it being so, such a serious defect will certainly require to be removed if the working man of Bengal is to compete successfully, not only with his confrere in Europe and America, but with the workman of other Asiatic countries, as, for instance, China and Japan.

Mining and Geological Education in India.

Mr. D. Penman, B. Sc., M. I. M. E., Principal, School of Mines and Geology, writing on the above subject in *Journal of Indian Industries and Labour* thus concludes his article by pointing out the "need for adequate facilities for mining and geological training" :—

At the present time there are many students who have already passed the B.Sc. or I.Sc. examination of an Indian university attending the evening classes held in the Jharia and Raniganj coalfields. The facilities for training such men in the evening classes are totally inadequate, and it is evident to anyone who knows the circumstances that much good talent is going to waste simply because of the lack of adequate facilities for a proper training in mining engineering. The number of university graduates and undergraduates who are turning their attention to the mining profession is considerable. Although no effort whatever has been made to advertise the proposed School of Mines and Geology, nearly 300 students have applied for admission, and of these many already possess the B.Sc. or B.A. degree or have passed the I.Sc. or I.A. examination. The writer is constantly coming into contact with students who have previously studied for the legal, medical and teaching professions, who have now taken up the study of mining. Such students have however, many difficulties to overcome. For one thing their previous education has not been such as to develop an aptitude for practical things which is the essential characteristic of the mining engineer. The writer believes that, especially in the case of the Indian mining student, the nature of his training should have a practical bent from a comparatively early age. In the acquisition of book knowledge he is difficult to beat. It is on the practical side that he is weakest. Mining is essentially a practical profession, and training in mining engineering, to be effective, must be along lines which keep ever prominently before the mind of the student the practical aspect of his profession.

He has faith in the capacity and character of Indian students.

The Indian student is, as a rule, keen, ambitious and industrious. He is not easily discouraged in the endeavour to attain the goal of his ambitions. In mathematics and in the sciences he can hold his own with the student of any other country. In engineering he is dexterous and skilful. With attributes such as these, careful training is all that is required to make the student into a capable mining engineer.

The provision of high grade mining and geological education in India is a question of vital national importance. India is as yet in its swaddling clothes, so to speak, so far as industrial development is concerned and there is a great future before its mining industry. Trained mining engineers and geologists with a knowledge of mining are certain to be in ever-increasing demand,

This demand cannot be adequately supplied from sources outside the country. Indians will be called upon to take a greater and greater share in the industrial development of their country and they cannot do so unless adequate facilities are provided for high-grade training in mining and geology. There is not the slightest doubt but that, if proper provision is made, the number coming forward for training will be sufficient for the needs of the industry.

Producers and Non-Producers.

Our educated and moneyed classes would do well to pay attention to the following passages selected from Mr. E. E. Cove's article in the same *Journal* on producers and non-producers:—

The vast majority of the people of India are in need of more food, more clothes, better and bigger houses. Good houses and woollen garments save people from dampness and chills which often sow the seeds of chronic disease. If the people were better housed, clothed, and fed, there would be very much less sickness and less mortality. But there are other aspects, namely, mental and moral. A lack of physical necessities results in mental and moral sickness. A people's mind and morals are always influenced by their environment and the conditions under which they live. Poverty benumbs the human faculties; the possession of a sufficiency of material things enables the body, mind and soul to develop.

What is the remedy for poverty?

The answer is production. Here, indeed, is a big order! Millions of people to be provided with better houses, household equipment and clothes. The materials are in the country waiting for manufacture. More producers are needed. He who produces adds to the wealth of the country. He must be given a higher status, and those who are inclined to be proud of their inability to do more than write must be made to feel ashamed of themselves. The tradition that has placed the non-producer on a pedestal to look down contemptuously on the man who provides him with all his material wants will die hard. This tradition still survives in western countries, and until quite recently even large manufacturers were considered, in certain circles, to belong to a lower stratum of civilization. In the West it is now-a-days considered impolite for the non-producing class to show any feelings of superiority, but nevertheless the feeling exists and is sometimes ill-concealed. This feeling is much

stronger in India and is responsible for keeping men with brains out of industry. It would, perhaps, be well for India if every man were required to learn a trade, as was the custom with the Jews when they were a nation. Men would then not be ashamed of working with their hands.

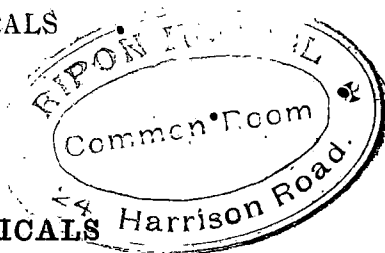
Not until the best brains of this country are given to industry will the country advance industrially.

If the people of India are to be provided with commodities in abundance to make them happy and comfortable, false ideas of dignified and respectable callings must be given up; manual labour must not be looked down upon. Youths belonging to moneyed families must enter manufacturing industry. Only by this means will Indian money be made available for industry. Without money no industry can be carried on. There is plenty of money in India with men who are unpractical and therefore afraid to invest it. This money never will be invested in industry until a race of practical men is reared who will inspire confidence in their ability to manufacture with profit.

Indian Consulting Engineer's Success in England.

Industrial India, edited by Mr. J. R. Sarjantson, writes the following note in its June number to introduce an illustrated account of the first Indian consulting engineer's achievements in Great Britain to be published hereafter exclusively in that journal:—

"The most comprehensive construction works, amounting to £ 250,000, and involving reinforced concrete structures of every description—the largest scheme in 1921—is now in course of completion at Govan Gas Works of the Corporation of the City of Glasgow, in the exclusive design and economic system of construction developed by B. N. Dey, B. Sc., A. M. Just. C. E. (of Economic Structures Company, 94-96 Kensington High Street, London, W. 8, and a director of the International Engineers' Syndicate), who is acting as Consulting Engineer for the work. The contractors, Messrs. Gray's Ferro-Concrete Company (late Mc. Bride and Gray Limited), 156 St. Vincent Street, Glasgow, are carrying out the erection under close and direct supervision of Mr. Dey's resident engineer in Glasgow, and to the calculations, designs, detailed working drawings, specifications, bills of quantities, etc., issued by Mr. Dey from his London office."



FOREIGN PERIODICALS

Prisons and Prisoners.

The imprisonment of a large number of literate Indians—many of them leaders of local or all-India fame, has enabled the public to know more of prisons and the treatment of prisoners in this country than ever before. In consequence, the impression has gained ground that Indian prisons make greater or less approximations to hell, morally and physically. Jails in many other countries, too, have this character. Take the following extracts from the Russian General Denikin's reminiscences, which have just been published at Paris. The English rendering is by *The Living Age*.

Chamber No. 1. About six square yards of floor. One little window with iron bars. In the door, a small peephole. Bunk, table, and a bench. It is hard to breathe—on one side is an ill-smelling place. On the other side of the wall—in No. 2—is General Markov, pacing with long nervous steps. For some reason I remember to this day that he was able to take in his cell only three steps, while I contrived seven in mine along a crooked path. The prison is full of obscure sounds. The strained ear begins to distinguish them and it little by little catches the routine of prison life, and even its moods and feelings. The guard—perhaps detailed from the guard battalion—consists of rough, revengeful men.

Early morning. Someone's voice sounds. From where? Outside the window, gripping the iron bars and hanging from them, are two soldiers. They watch me with hard, evil eyes and in hysterical voices they heap me with vile abuse. They throw into the open window ill-smelling dirt. There is nowhere to go to escape their eyes. I turn toward the door—there in the peephole are a pair of eyes glaring with the same hatred, and from the door also choice epithets are hurled into my cell. I lie down on my bunk and cover my head with my cloak. I lie so for hours, the whole day,—one day, two days,—while these 'public prosecutors' constantly change at the window and door. The guard lets everybody who wishes come to look at us.

And into the narrow suffocating cell pours a constant stream of loathsome words, shouts, reviliages—the creations of monstrous ignorance,

blind hatred, and benighted savagery.....The whole soul seems drenched with a drunken spittle and there is no escape from it, there is no exit from this moral torture-chamber.

Eugene V. Debs, the famous American labor leader, has told the story of his prison life in the *July Century*, in which we read :—

A prison is a wonderful place in the opportunity there afforded not only to study human nature in the abstract, to examine the causes and currents of motives and impulses, but also to see yourself reflected in the caricatures of your fellow-men. It is also the one place, above all others, where one comprehends the measureless extent of man's inhumanity to man.

I hate, I abominate the prison as it exists to-day as the most loathsome and debasing of human institutions. Most prisons are physically as well as morally unclean. All of them are governed by rules and maintained under conditions which fit them as breeding-places for the iniquities which they are supposed to abate and stamp out.

He refers also to "the wretched food provided for the prisoners and the disgusting manner in which it was cooked and served."

We know to what uses jails are put by the bureaucracy in India. But many of us do not suspect that they are used for similar purposes in republican and up-to-date America. Debs, however, says so :—

Later in life, when I had become active in the labor movement and had a part in the strikes and other disturbances of organised workers in the course of which the leaders were not infrequently arrested and sent to jail, I came to realize that the prison could be used for purposes other than confining the criminal; used as a club to intimidate working-men and women after their leaders had already been incarcerated; used as a silencer upon any expression of opinion that might not happen to be in accord with the administrative power.

So I understood from the beginning that all men who were sent to jails and penitentiaries, were not criminals; indeed, I have often had cause to think that the time may come in the life of any man when he may consider it

necessary to go to prison if he is to be true to the integrity of his own soul, and loyal to his inherent God-given sovereignty as a human being. Such thoughts would come to me after my visits to jails and penitentiaries to call upon friends and associates, in the labor struggle, incarcerated there.

Debs says from his experience of jails that prisoners are just like other men.

During the first two months I was placed in a cell that was already inhabited by five other convicts, and these inmates did everything that human beings could possibly do to make me comfortable and my stay a pleasant one. They were constantly seeking ways and means to share with me whatever they had, and from these simple souls I learned something about unselfishness and thoughtfulness and respect for another's feelings, qualities that are not too common in the outer world, where men are more or less free to practise them without being watched by brutal guards with clubs in their hands eager to proclaim their authority with the might of the bludgeon.

We sat side by side and ate the same wretched food together, and after our evening meal in the general mess we spent fourteen consecutive hours together, locked in a steel cage. I found my cell-mates to be just as humane as any men I had ever met in the outer world. I have heard people refer to the "convict countenance." I never saw one. The rarest of human beings, the most cultivated and refined among us, might in time become brutal by the blighting and brutalizing influence of the prison if they should permit themselves to yield their spirit to the degrading and debasing atmosphere that permeates every penitentiary in the land.

By far the most of my fellow-prisoners were poor and uneducated men who never had a decent chance in life to cultivate the higher arts of humanity, but never in all the time I spent among those more than two thousand convicts did one of them give me an unkind word.

Debs rightly holds that there is vast power in human kindness.

Every one of those convicts without a single exception responded in kindness to the touch of kindness. I made it my special duty to seek out those who were regarded as the worst specimens, but I never found one who failed to treat me as decently as I treated him. My code of conduct toward my fellow-prisoners had the same efficacy in prison that it had elsewhere. In dealing with human beings I know no race, no color, and no creed. At the roots I think we are all alike governed by similar impulses that have more or less the same results, depending upon the circumstances in which we find ourselves placed, and considering the conditions that attend us. I judge not, and I try

to treat others as I would be treated by them.

He proceeds to say sarcastically.

The clubs and guns in the hands of guards present a picture well calculated to reveal the true character of the prison as a humanizing and redeeming institution.

As a matter of fact, the prison is simply a reflex of the sins which society commits against itself. The most thorough study of prison inmates that I was able to make in the course of my intimate daily and nightly contact with thousands of them convinced me, beyond all question that they are in all essential respects the same as the average run of people in the outer world. I was unable to discover the criminal type or the criminal element of which I had heard and read much before I had the opportunity to make my own investigation. That there are moral and mental defectives in prison is of course admitted, but the number is not greater, nor are the cases more pronounced, than may be found outside of prison walls.

Debs thinks that prisoners ought to be paid for their labour.

Soon after I entered prison the question occurred to me, why are men who work here not paid for their labor? They are here under punishment for having stolen, perhaps, a few dollars, and promptly upon their incarceration the Government or the State proceeds to rob them of their daily earnings, compelling them to work day after day without a cent of compensation. The service which the State exacts from a convict should be paid for at the prevailing rate of wages, to be placed to his credit on the books, or shared with his family, so that on leaving the prison he would not have to face a hostile world in a shoddy suit of clothes and five dollars in his pocket as his sole capital with which to start life anew.

"The Lamp of Fellowship."

In the July number of *Chambers's Journal* Judge Parry concludes his articles on the seven lamps of advocacy, the seventh being Fellowship. Says he:—

A man who joins the Bar merely as a trade or business, and does not understand that it is also a professional community with public ideals, misses the heart of the thing, and he and his clients will suffer accordingly.

Fitzjames Stephen wisely said of the English Bar that it is 'exactly like a great public school, the boys of which have grown older, and have exchanged boyish for manly objects. There is just the same rough familiarity, the general ardour of character, the same

kind of unwritten code of morals and manners the same kind of public opinion expressed in exactly the same blunt, unmistakable manner.'

The Queerest Foods in the World.

The same journal contains a curious though unsavoury article on the queerest foods in the world. Let us make a few extracts therefrom.

We think the Chinese are pigs for eating salted dried rats and smelly old eggs, and the Chinese think us pigs for eating salted butter and smelly old cheese. In Siberia the people enjoy mare's milk, but won't touch hare, deeming its relation to the domestic pussy too close. We enjoy woodcock, but the Scandinavians consider its flesh unwholesome, as that bird has no crop. The French, or quite a lot of them, recoil with disgust at the notion of eating eels, as most of us do at the idea of eating frogs and snails.

Despite a proneness to famine hardly less than China's, India, with her strict caste system, furnishes probably the most striking example in the world of rigid restrictions of dietary. The Australian 'black fellow,' again, lives a simple life naked and feeding from hand to mouth, but his clubs and spears and his understanding of the potentialities of fire, and the abundance of fish, flesh, and fowl in usually quite accessible hunting-grounds, do not seem to provide him with an adequate excuse for much of his repulsive, wormy diet. 'But why "repulsive"?' asks the Cantonese. 'You don't mind mites in your gorgonzola. Why look too closely into our dried and flattened mice?'

What next?—the reader may ask.

Pickled and roasted monkeys are eaten today by far more people than eat herrings.

Live centipeds—big fellows, too—are eaten by the Indian tribes of the Amazon basin.

Drunken snails were a Roman delicacy. A big species, *Helix pomatia*, was kept on wine-soaked bran, in special fattening-cages, where the molluscs remained tipsy for some days before they were wanted for the table.

Lizards are eaten alive in Guatemala to cure cancer. Dead, and cooked, they are eaten in many parts of the world. Pada lizard is popular in Burma, which is the chief reptile-eating country in Asia. Lizards are eaten by the Shangallas of the Abyssinian border, by the natives of Dahomey and other parts of Africa, and in China.

The huge goliath beetles of South America and West Africa are roasted and eaten by natives. Turkish women frequently eat the cockroach, *Blaps sulcata*, cooked in butter, considering it fattening. And beetles are eaten in East Africa.

As to the elephant, the toes of that interesting animal, pickled in vinegar and liberally spiced with cayenne-pepper, are a great delicacy in Ceylon. Elephant is eaten wherever it occurs.

Kippered rats, dried and flattened, are a standard article of diet in China. Rats were extensively eaten in the siege of Paris. The Southals of Bengal eat them, as do millions of people in East Africa, the Polynesian Islands, and elsewhere. Spiced rats are eaten in the West Indies.

Chickens' tongues and unhatched chickens are Chinese delicacies; lamb wine, which is described as being very strong and having a disagreeable smell, is drunk by the Tatars; sloth is eaten on the island of Demerara in the West Indies; a pale-blue mole and two mice were the tasty supper that Livingstone's guides gave him one night after crossing the Kasai.

More disgusting things follow.

Maggots, or insect grubs, chiefly the larvæ of beetles, are often devoured.

Leopard makes good eating if the beast is young, the cut well selected, and the cooking skilful.

Lion, too, is extensively eaten from Rhodesia to Morocco. In its best cuts it tastes not unlike veal.

'Mermaid' is very good eating, unchivalrous as it sounds. You are probably aware that the mariners' 'mermaid' is that queer beast, the dugong or manatee,

I've never met a man who has consciously eaten cat, yet any man who has taken many meals at humble Continental restaurants is certain to have partaken of this camouflaged addition to the stewpot.

Lap-dogs are reared for eating in West-Londoland, in Africa; and the chiefs of the Warori, in Central Africa, dote on fattened dog.

Among other people who have found man pretty good eating was King Thakumbo of Mbau, in the Fiji Isles.

Alligator is sometimes good eating, sometimes not. At its best it reminds one of sucking-pig. It is eaten a good deal in Brazil.

It is about time we stopped,

Strips of cattle-hide are the chewing gum of Java.

Sea-slugs, brined, and bamboo sprouts, were my main diet when living in a Manchu inn at Tsitsikhar during the pneumonic plague.

Prairie wolf is readily eaten by the West Canadian Indians. In a tender cut it is good.

The toucan, that queer, gaudily tailored fowl with the huge semetic beak, is wholesome and delicious, though its flesh is blue. They eat it in Trinidad.

Lice, plucked from the own matted hair, are eaten by the hairy Aina of Sakhalin who 'crack them between their teeth like nuts.'

as the Russian traveller, Golowin, graphically describes the process.

Yes, it is a lucky creature that is not eaten by man, somewhere or other. From the ada and the ahu to the yak and the zebra, practically every creature that swims, runs, flies, burrows, creeps, shuffles, or crawls on or under the earth is appearing at table this evening while you are eating your commonplace mutton-chop.

A Weakness of Democracy.

D. S. Miller writes in the *New Republic*.

A certain deep-seated vice or weakness of democracy was pointed out long ago. It is that for the individual democracy is uninteresting. Taken by himself alone, he has so little power that it seems to him unimportant whether he exercises it or not. To Frederick or Napoleon the business of government was interesting. It was creative work on a colossal scale. He could see his own strokes shaping a nation. His material, of course, was more or less intractable but still it again and again was fashioned to his purpose. To govern is, for a despot, an exciting occupation. To exercise the elective franchise of a single citizen under democracy is not exciting. Nothing can make the citizen believe that it is a vital matter whether he, as a single unit, casts his vote or not or even for whom he casts it.

• • In order to suggest the remedy, writer says :

Now the curious thing is that there is a very similar vice or weakness in the scheme of morality.

Morality exists for the welfare of society and for that only. But an individual cannot be made to believe that one particular lie or one unobserved petty theft or one small and unpunished breach of contract will do any great harm to society. He admits at once that if everybody did the like, society would suffer. Indeed he sees that if he on every occasion did the like, society would suffer not to mention himself.

Now what has morality done to meet the difficulty ?

Morality introduces one of the most momentous of ideas, the idea of the sacred. It says truth is a sacred thing. It says honesty and contract are sacred things. It puts a peculiar stigma of discredit and disgrace, quite apart from the thought of consequences, on those who disregard the taboo. To make a moral law take effect and secure a volume of good consequences it is necessary to give it a certain prestige and majesty, to make it

"inviolable," to secure in its favor a dumb, uncalculating instinct of obedience.

If we follow the same clue as to democracy we should endeavor to make the citizen's exercise of his elective franchise a sacred duty. Public opinion in a well constituted democracy would attach discredit and disgrace to the omission of civic duty or of anything that it involves.

Internationalism.

F. P. Miller writes in *The Indus* for June :

The real unit of organized society (that is the unit within which people participate in the development of their common life) was for centuries something less than the national group, and there is no reason to suppose that altered conditions may not require something more.

Next came nationalism ; and now we must advance towards internationalism.

The present generation, in the West at any rate, received the kind of education which led it to assume as a matter of course that the national group, organized as a state, was the final unit of political organization, and the supremest thing in human society. It was through their sublime adherence to this creed during the nineteenth century that the peoples of Europe were able to acquire a vastly increased share in determining the conditions under which they were to live. Splendid as were some of the consequences of this faith in the national being, there were others almost equally calamitous. It tended to divide European society spiritually into a series of sharply defined "types," each represented by an extremely suspicious, sensitive, and aggressive patriot scheming to enlarge his own particular holding at the expense of his neighbour, and admitting no common obligation to the others, which would have limited his freedom to act according to his own interests, and would have involved the creation of a super-national law.

Not until national groups are willing to forego some of their vaunted "sovereignty" and recognize the existence of certain specified obligations by which the world's corporate life could be regulated (and which would form the basis of a world law), will it be possible for the moral plane of international action to be raised, and for national groups to make their richest contribution to humanity as a whole. The path of progress lies in the direction of the association of national groups. Annihilation awaits those who remain isolated.

Our immediate task as students is plain.

Instead of the narrow nationalistic type of mind which conceives of itself as belonging to God's ideal type and regards with proud indifference those lesser breeds without the law, we must create that kind of mind which looks behind all differences of nation, or race, or colour, or caste, and sees there the man. This is the true international mind. To attain it more will be required than encyclopædic knowledge or a reconstitution of our intellectual processes—it involves no less than an entire conversion of the spirit within us. We have heretofore been loyal to the national ideal. That loyalty is no longer sufficient. It is to a higher and nobler loyalty that we are now called. This loyalty does not destroy the other, but rather supplements and enriches it. There is but one good in all the world and that is the good of humanity, but one ideal and that of the race of Man. Our loyalty henceforth is to all that contributes to this good, and to all that enriches this ideal.

The Last Ten Years in Korea.

In the *International Review of Missions* for July Bishop Welch gives the following estimate of the results of the Japanese occupation of Korea during the last fifteen years:—

The rapid growth of population, the reclaiming of waste lands, the improvement of agricultural methods, reforestation on a huge scale, the advance of mining, fisheries, industrial enterprise, and foreign trade, the extension of highways and railroads, attention to rivers, harbours, land surveys, sanitation and public health—all bear witness to the intelligence, energy and skill of the Japanese administration. Thrift has been encouraged, savings have enormously increased, taxes have been made equitable, laws have been codified, the safety of property and life has been stabilized. An educational system has been promoted consisting mostly of elementary schools but including a few of higher grade. This list of achievements is nothing less than impressive.

But, says the same authority, even these good things were accomplished in such a fashion as to leave the nation dissatisfied.

The policy of assimilation—in the sense of denationalizing the people—held up as an objective, has aroused the resentment of the masses. A government military in form and in spirit (with the usual restrictions on speech and publication and assembly), a government

of discrimination between Japanese and Koreans in educational facilities, in government employ, in the use of the native language; and a government of Koreans by Japanese, with no appearance or promise of self-government even in future days—such a government could not fail to alienate large numbers of those whom it needed to win. It was out of touch with the real thoughts and aspirations of the nation and was seeking by mechanical means to accomplish what demanded a spiritual qualification. The Independence Movement, therefore, was not a thing to be wondered at.

Of the Independence Movement and how it was sought to be crushed, the writer says:

This was an effort beginning in 1919 to overthrow the Japanese sovereignty. In general the plan pursued was one of unarmed demonstration, although as excitement grew and feeling became more bitter and resentful on account of the brutal acts of the police and soldiers, violence was employed in some instances by Korean groups. The number of Japanese killed or wounded, however, was strikingly small. Little government property was destroyed, no Japanese shops were looted and scarcely a civilian Japanese was injured. On the other hand, the uprising of the Koreans, young and old, men and women, humble and noble, students and illiterate, was met by the authorities with roughness, cruelty and needless bloodshed. Hundreds were killed, thousands injured and tens of thousands imprisoned. Torture was freely used to extort evidence or confession; indignities were practised upon men and upon women (yet it should be added that reports of rape were conspicuous by their absence); children were sometimes involved in this brutal treatment; sentences were often harsh (although the signers of the Declaration of Independence were not charged with treason or sedition, and received a maximum sentence of three years' imprisonment). Such treatment aroused the indignation of the entire country, emphasized the demand for independence and intensified the bitterness of the Koreans against the authorities. So badly were affairs handled by the officials, that after five months, in response to world opinion and growing Japanese protest (as the facts slowly became known), the old administration was allowed to retire and a new Governor-General and staff were appointed.

The new policy was 'to treat Korea as in all respects on the same footing with Japan'; and what was the result?

After two years and a half, it may be said that the Governor-General, Admiral Baron Saito, and some of his chief colleagues, possess the general confidence and genuine progress has been made. The prevailing tone of the

government is much less military. A larger degree of liberty has been permitted. Flogging as a legalized punishment has been discontinued, and amnesty has been granted to many prisoners. Discrimination between Koreans and Japanese has at least been reduced, if not yet wholly eliminated. Especially in the provision of adequate educational facilities has improvement been shown. Schools are being swiftly increased in number, and even an imperial university is now in prospect. A move in the direction of self-government is to be discerned in the creation of central and local advisory councils, which have no legislative authority yet which may exercise a real influence upon administrative measures. In brief, a more civilian, a more just, a more mild, humane and conciliatory temper is plainly observable in the government of Korea.

• "But the desire for national independence has by no means disappeared."

Demonstrations are now infrequent; the wisest leaders are urging the use of constructive means for the development of the natural resources, for the education and moralization of the people, and for their study and practice (so far as this is yet possible) of the art of self-government, that they may be prepared for the larger responsibilities of the future. But patriots, hungry for freedom, are not satisfied with reform, and it still remains to be seen whether Japan can quiet the national spirit which the events of the last three years have aroused.

The Last Ten Years in the Philippines.

• Frank C. Laubach states in the same Review:—

The greatest contribution of the American government is the magnificent school system which it introduced.

Repeatedly it has been asserted that the Filipinos have progressed faster educationally in these past twenty years than any race the world has seen.

— According to the census just published the Roman Catholic population numbers 7,790,937 or 75 per cent; the Aglipayans 1,417,448 or 13.7 per cent; the Protestants 114,575 or 1.3 per cent; the Mohammedans 443,037 or 4.3 per cent; the Buddhists 24,363 or 0.2 per cent; and all others 5454.

Failure of Lloyd George at Genoa.

• According to *The Communist Review* for June.

Lloyd George had hoped that Genoa would turn into a conference where the differences between all Capitalist groups would be merged into one mighty and united instrument against the Soviet Republics. He had visions of conciliating Germany, of breaking the chauvinistic spirit of France, and of getting a united Capitalist front against the Bolsheviks. He had dreams of returning from Genoa as the champion Bolshevik pulveriser, with a great European peace in his pocket, and a triumphant general election within his reach. He had hoped to hear Chicherin whining and to see the Soviet delegation gratefully accepting humiliating concessions and unstinted abuse; all this would have been pleasing to Winston Churchill and J. H. Thomas. It would also have been such splendid copy for his wife's guest—Madame Snowden of the I. L. P. Instead of these things happening, Genoa showed that the internecine conflicts among the Capitalist States are deep and chronic. The British Premier had to strive like a Trojan at Genoa to preserve an element of common decency among the conflicting Capitalist Powers in their public behaviour. His wonderful eloquence was eclipsed by the non-eloquent Chicherin, whose plain facts dazzled the Conference like forked lightning; the Soviet delegates refused to take either cheap abuse or worthless concessions. Lloyd George's wonderful conference ended without solving any of the great problems, and he had to come home to London cheered only by a few specially drilled automatons.

The Birth of a New Order.

Dr. Frank Crane observes in *Current Opinion* for June:—

The law that governs all social ideas is that they begin as heresies and end as superstitions, as Huxley pointed out.

We must not forget, however, that this constant ebb and flow is not merely a fixed condition of disorder but it is Nature's method of progress. With every revolution, with every change the world goes a little forward. We often cannot see it at the time, but if we look back over history we can easily perceive that in the course of centuries vast advance is made.

God is not on the side of the strongest battalions. No man can grasp the meaning of God unless he has a background of history. And history proves that God is on the side of righteousness, idealism and normalcy. These are the things that are evergreen through the centuries, while every form of unjust tyranny, unearned privilege and ancient fraud is deciduous. It is only a question of time till the place that knew them shall know them no more for ever.

He illustrates his observations by pointing out that in England hundreds of land-lords and thousands of farmers are selling their estates, and "current literature in England is full of lugubrious predictions to the effect that the glory of Great Britain is passing," that the same sort of thing is found in France; that in Germany the change is still more profound; and that there are alterations almost as significant in China and Japan, in India and in the Mahometan World. The Revolution in Russia need not be described. But in spite of all this Dr. Crane remains optimistic.

• In all these there is nothing that need alarm a philosopher. It does not prove that the world is going back to chaos. It simply proves that the world is alive, that it is a growing thing, that it has energy enough within it to burst through the old forms and cast them aside.

Those who look for safety and assurance to settled institutions, continuous authority and unaltering Governments forget that the world is not a dead thing but a live thing. And permanency and safety for any living thing consist in the ability of that thing to change without destroying itself.

There are those who think there is no help for this old world except, as Omar suggested, to smash it into bits and remould it nearer to our heart's desire. These are the iconoclasts, the extremists and the narrow pessimists. To them there is no salvation except in suicide.

There are others who think that the only cure for the distress of the world is some new Napoleon, some strong hand of authority, some Pope or potentate or man on horseback that shall frighten the hordes of awakening life back to submission, and clamp the yeasting universe in the strong box of autocracy.

Neither of these two classes understand that they are dealing with a world which is a living thing, whose only hope is in life, and for the progress and permanence of life the two passions are necessary; one the passion for going on, and the other the passion for retaining what gains we have already made.

• Primary and Secondary Objects of Marriage.

We read in *Current Opinion* :

The primary end of marriage is to beget and bear offspring until they are able to take care of themselves. Yet, from an early period in human history, Mr. Ellis points out, a

secondary function of sexual union had been slowly growing up to become one of the great objects of marriage.

"Among animals, it may be said, and even sometimes in man, the sexual impulse, when once aroused, makes but a short and swift circuit through the brain to reach its consummation. But as the brain and its faculties develop, powerfully aided by the very difficulties of the sexual life, the impulse for sexual union has to traverse ever longer, slower, more painful paths, before it reaches—and sometimes it never reaches—its ultimate object. This means that sex gradually becomes intertwined with all the highest and subtlest human emotions and activities, with the refinements of social intercourse, with high adventure in every sphere, with art, with religion. The primitive animal instinct, having the sole end of procreation, becomes on its way to that end the inspiring stimulus to all those psychic energies which in civilization we count most precious. This function is thus, we see, a by-product. But, as we know, even in our human factories, the by-product is sometimes more valuable than the product. That is so as regards the functional products of human evolution. The hand was produced out of the animal forelimb with the primary end of grasping the things we materially need, but as a by-product the hand has developed the function of making and playing the piano and the violin, and that secondary functional by-product of the hand we account, even as measured by the rough test of money, more precious, however less materially necessary, than its primary function. It is, however, only in rare and gifted natures that transformed sexual energy becomes of supreme value for its own sake without ever attaining the normal physical outlet. For the most part the by-product accompanies the product, throughout, thus adding a secondary yet peculiarly sacred and specially human, object of marriage to its primary animal object. This may be termed the spiritual object of marriage."

Agreeable Physical Aspects of Death.

• *Current Opinion* gives reasons for believing that death is not as dreadful as it is imagined.

It seems very probable that many violent deaths are in no way terrible and often are attended with little or no pain. Even in cases of death from being torn to pieces by wild beasts, physical pain is surprisingly absent. The sensation is dreamy.

Likewise, persons torn on mountain rocks after a long and deep fall have observed that agony was not present—there was a

Strange exhilaration, just as persons drowning will report that in the crisis they heard agreeable sounds. One of the least painful of violent deaths, adds Doctor Arthur Macdonald, writing in *The Indian Medical Record*, is that caused by loss of blood. When one is shot through the head there is no pain possible owing to want of time, in the event of instant death, for the nerve current to reach the brain and to be felt. So death is probably painless in all cases where sudden physical violence causes it—as, for example, when we are crushed beneath a weight of rock. There seems no physical pain from death by decapitation. There is probably no physical sensation at all.

"Death-agony" is therefore a falsehood, for in most cases, as just noted, a person dying is unconscious of the final stages of his disease, labored breathing and convulsive struggles do not indicate any suffering on the part of the patient. In epileptic convulsions the muscles may even be torn and the tongue bitten, but the patient has no knowledge of it. Some diseases ending fatally may be attended with much pain, but this is not the dying hour which puts an end to the sufferings. On the other hand, many fatal diseases have little physical pain.

"The idea that dying is accompanied with severe suffering may arise from misinterpretation of the physical and pathological bodily phenomena accompanying it; also the death act is confounded with the symptoms of disease, which precede and lead to it, which are as severe and often more so in those who recover. Dying begins after these symptoms have subsided, there seems to be a pause in nature, the disease has conquered, the battle is over, the body is fatigued by its efforts to sustain itself, it is ready to die and all is tranquillity.

"In even the most severe inflammation of the lungs, there may be little or no pain, tho the difficulty of breathing, cough and fever, which accompany it frequently, exhaust the feelings as much as pain; in chronic forms, however, it is often but little distress in even these last ways.

"In serious and specially tedious illness, there is usually sufficient bodily suffering and change or perversion of tastes, to blunt the sensibility, so that the love of life lessens. There are also those to whom death comes so easily that not a ruffle is seen on the body, when it is very difficult to fix the moment when life has gone. Here dozing may be dying. In old age, especially, death is often the last sleep, not showing any difference from normal sleep.

"From the experience and observations of many living in all generations, almost from the beginning of history, the general conclusion is that the ideas of the dreadfulness of death and its physical pain are for the most part in the imagination."

Salvation by Machinery.

It makes one optimistic to read the following in an American periodical named *School and Home Education* :

Recent events have made it only too clear that the world cannot be saved by machinery alone. Power over nature does not in itself make men more human; it merely makes them more terrible. It might be argued with some plausibility that we know too many of the secrets of nature already. Science is too dangerous a tool for the sons of Adam. If we increase our knowledge of science, we do so at great risk. So far as we can see at present, the only thing that saved the world from utter annihilation in the recent war was ignorance. If science and invention had been fifty years further along, the fighting nations would have made a clean job of it, like the two bull-dogs which, according to the story, started chewing each other up, so that finally nothing was left of the combatants except the tails. Fortunately, the embattled nations did not quite know how to achieve such a result; but, if we may trust what we hear, they have made up their minds that there shall be no such failure next time. We hear hopeful talk already about aeroplanes that can be loaded with explosives and directed against an enemy by wireless; and about gas bombs that can wipe out a whole city. We are not quite ready yet, to be sure, but with just a little more control over nature our civilization will be in a position to commit the most elaborate and most effective suicide ever known to history.

As I have already intimated, however, machinery and organization and efficiency are not always esteemed and admired for their own sake, even here in America. They were often the symbols of fine aspirations and noble ideals. America, too, for all its youth, has a great national tradition.

The meaning of democracy has broadened and deepened with the years. In the course of time it was made to include all human beings, without regard to race, color or, previous condition of servitude.

No one, not even the humblest citizen, is to serve simply as a hewer of wood and a drawer of water; but everyone is to be recognized as a member of a great brotherhood, and to share in the opportunities, the achievements, and the aspirations which are our common possession. There are to be no peasants, no serfs, as there are no hereditary privileges and titles, because each citizen is to rise to the full stature of his spiritual manhood, even as a son in his father's house.

Liquor Traffic Condemned By All Parties.

Abkari gives a correct view of the general Indian attitude towards the liquor traffic when it writes :—

From all parts of India and from every section of society welcome news has been received of a widespread determination to make an end of the liquor traffic. The pages of *ABKARI* have borne constant witness to the remarkable protest of all classes of Indians against the continuance of this evil in their midst. The movement has found expression in two main directions. The power of the new Legislatures, notwithstanding financial restrictions to reverse or modify the existing Excise policy, have been demonstrated in every Province. In nearly all the Legislatures resolutions in favour of reduction, with Prohibition as the ultimate goal, have been passed. Side by side with this action in the Councils there has been an extensive boycott of the liquor shops by the people, and an organised effort to dissuade the drinking classes from resorting to such places. It is profoundly regretted that, in certain instances, the methods adopted have led to serious disorder, though for the most part the principle of non-violence was loyally observed. The leaders of the constitutional Temperance movement in India have never ceased to express their emphatic disapproval of every departure from peaceful moral suasion, and it is only fair to add that Mr. Gandhi himself, who was the chief inspirer of what is called "non-co-operation," was foremost in his denunciation of the excesses which occurred in connection with the liquor traffic in a few districts.

It is difficult to draw the line which separates peaceful moral suasion from action which leads to disorder and the breaking of the law, and whilst we fully recognise and share the convictions as regards the seriousness of the evils of drink of those who in India have adopted measures which have brought them into conflict with the law, we hold that when an order is legally made against the practice of concerted picketing of liquor shops it is the duty of law-abiding citizens to obey it, reserving to themselves the right to press for the alteration of the law under which such orders are made. There can, however, be no doubt that behind the widespread picketing of liquor shops and the action taken with regard to auction sales of licences there lies a deep-seated hostility to the present licensing system in India, and whilst giving every needful weight to the operation of other factors in the situation, what has taken place is a clear demonstration of the public sentiment in favour of Prohibition.

Industrial China.

Writing of the commercial future of China in *The Asiatic Review* for July, Mr. T. Bawen Partington observes that, as in political circles, so

In commercial circles she is also under consideration, and is regarded to-day as one of the great industrial nations of the future. Nature has endowed her with almost inconceivable riches in minerals and metals. Her coal and iron supplies exceed those of any other part of the world, and her deposits of antimony, copper, and tin are prodigious. Within the past ten years the development of her steel industry has been remarkable. Great textile mills, flour mills, and other varied industries, have been developed, and her transportation systems, woefully lacking in extent and effectiveness, are being improved.

More and more the masses of the people are being brought into contact with the current of progress, and they are being educated to need things from the West. Out of the old China there has come a new China, and the differentiation between the new and the old is in the receptivity of the new as contrasted with the self-sufficiency of the old. All of China to-day is receptive, with its face to the future and away from the past, ready to take advantage of all that the West and modern civilization has to offer. And the thing to be noted is that China has no old machinery or ideas in a modern industrial and commercial sense to scrap. It starts in to-day where we are, and is in a position to take the best we have.

From "The Playground."

Like many other foreign observers, Sir Michael Sadler noted the preponderance of smileless faces in our country. This is due to our lifelessness, which again is the result of poverty, disease and political subjection. Play is a sign of vitality and also increases vitality. It is better to play than to observe others playing. To play is a sign of Youth, to look on is a sign of age—in nations as well as individuals. America is youthful, and is, therefore, as earnestly devoted to play as to work.

The following extracts are taken at random from *The Playground*, published monthly for the Play ground and Recreation Association of America :

Recreation is the big brother of education, and a man learns as much in his recreational

hours as he gets from schools. And just as important as education is entertainment.

• **Physical Education Legislation.**—A revision of the bulletin called, *Recent State Legislation for Physical Education*, published in 1918, has been issued by the U. S. Bureau of Education as Bulletin, 1922, No. 1. Price 5 cents. In addition to the analysis of the eight state physical education laws contained in the first pamphlet, there have been added descriptions of the seventeen state laws which have been passed since that pamphlet was prepared. The revision has been made by Dr. Willard S. Small and Dr. E. G. Salisbury and the bulletin now includes all state physical education legislation enacted up to July, 1921.

Hunger, cold, loss of shelter, and needless pain—surely these are tragedies. Yet the climax of tragedy is not reached until one has unveiled another picture—that of a dwarfed, starved, unresponsive, joyless life. The other pictures have dealt with externals; this one deals with the spirit itself. Here is tragedy. The body is found living after the spirit is dead. Lack of food, fuel, even the lack of a home, is no such tragedy as the lack of life. Death by accident is for the moment terrible, but not nearly so tragic as the gradual death of the spirit while the breath still remains in the body—to see an individual or a family going through the forms of living after the hours have ceased to bring pleasure! When the play spirit has been lost and the future is only one long-drawn-out work, work, work, which taxes the body but does not engage the soul, then tragedy has reached its climax.

Women the Purifier.

As an example of what woman can do for the welfare of Society, the following is taken from *The Women Citizen* :

• Eighty-three red light districts closed; loose conditions in nearly eight hundred cities cleaned up; and the disease rate in the army reduced from an average rate last year of 90 per thousand to about 62 per thousand—that is the record of the Interdepartmental Social Hygiene Board in the past three years.

• It is a splendid record—and one of which women can justly be proud. For women have had a great deal to do with it.

All this is surely a far cry from the days when nice women weren't supposed to mention the word prostitution.

World News About Women.

The following items of news are taken from the same weekly :—

A bill providing for full woman suffrage has been introduced in the Italian Chamber of Deputies by a Socialist member.

In Danzig the Diet has passed a bill making women eligible as judges on the same terms as men.

Fifty-nine women's organizations throughout the British Empire are supporting the bill, recently introduced in the House of Commons which allows a woman to retain her British nationality on marriage with an alien. The bill is very similar in scope to the Married Women's Citizenship bill now before our Congress.

No longer will famous women have to dwell apart in the seclusion of their separate hall in the Hall of Fame. From now on they may mingle with famous men. This has been made possible by an amendment in the constitution of the Hall recently agreed to at a meeting of the Senate of New York University.

In 1900 when the Hall of Fame was originally established at New York University no provision was made for the election of women; but in 1904 a separate hall was set aside for them. Now in 1922 all sex discrimination has been abolished and the bust of Maria Mitchell, the famous astronomer, unveiled May 20 with those of George Washington, Edgar Allan Poe, and others, will be the first to enjoy the newly bestowed privilege.

We are glad to have news of a real feminist triumph in Mexico. Senora Dolores Arriaga has been elected to the supreme Tribunal of Justice for the State San Luis Potosi.

An article granting civic rights to women has been added to the Greek Constitution.

Catherine G. Burke, who is the second blind girl to be graduated from Barnard College, has received a Phi Beta Kappa key. Throughout her college course she has taken notes by a system resembling shorthand, perforating, with a stylus, paper held in a steel frame.

Personal Memories of Tennyson.

Mrs. Warre Cornish's personal memories of Tennyson in the *Loudon Mercury* make delightful reading.

The poet's son Lionel was gifted with rare moral qualities.

Lionel was incapable of embellishing a story; his most remarkable quality was, I think, an uncompromising truthfulness in every word and act. Though he had a strong sense of humor and a poet's imagination, he would spoil a good story rather than not describe events exactly as they occurred.

Six years were allotted to Tennyson to mourn his son,—as fathers mourn, silently for

the rest of their lives,—but his feelings found expression in that singular poem, *Locksley Hall, Sixty Years After*. Lionel is commemorated in the beautiful lines:—

Truth, for Truth is Truth, he worshipt, being true as he was brave;

Good, for Good is Good, he follow'd yet he look'd beyond the grave.

Wiser there than you, that crowning barren Death as lord of all,

Deem this overtragic drama's closing curtain is the pall!

Beautiful was death in him....

The poet condemned 'Zolaism'.

In talks he quoted Walt Whitman as showing an opposite spirit to Zola in spite of his 'nakedness of expression'. 'There is no immorality in Walt Whitman. The most indecent things are those where there is only insinuation of indecency. As in painting or sculpture the wholly nude need suggest no impropriety at all. The suggestion of impropriety is the really vicious thing. But the British workingman dose n't understand the nude as the ancient Greeks did, and it may be a mistake to exhibit it on the walls of the academy.'

More harm can be done through bad literature than through anything else; the terrible thing is that man, being higher than the beast, can, through the fact of his intellect, make himself infinitely lower than the beast.

Tennyson believed in survival after death.

Memory of friends can only confirm that the cardinal point of Tennyson's philosophy and religion was survival after death. Of such survival he had even a definite word: 'My idea of Heaven is the perpetual ministry of one soul to another.'

Some poets are magnificent readers of their own work. Tennyson was one, as our Rabindranath is.

It was with Douglas Freshfield now that in 1891, in late autumn, I heard *The Death of Enone* read by the poet at Farringford. He asked me how I liked it; when I replied with warmth that I liked it better even than the first *Enone*, he said, 'Why?' and scrutinized me with his magnetic eyes, as if he doubted my sincerity. He was surely a great master of intercourse, for, high as was his standard of truth and integrity, he could allow for the sympathetic impulse outrunning the critical in a woman. *Enone's* death, as I told him, must have a strong charm for a wife as an example of Indian satee to end parting:—

And all at once

The morning light of happy marriage broke
Through all the clouded gloom of widowhood,
And muffling up her comely head and crying
'Husband!' she leapt upon the funeral pile
And mixed herself with Him and passed in fire.

For the last reading I quote my sister:—

The last poem I heard him read was *Akbar's Dream*—the sound of his voice was still grand and the *Hymn to the Sun* was magnificent. During the last summer he was too ailing for any reading and, on one or two occasions even for conversation, but on the last day I ever saw him he was in force and as delightful as ever, quoting long passages with an unflinching memory.

France and Islam.

The Outlook of London has much to say against the impression that—

While we have our troubles in Egypt, India, and in Palestine, while Italy has a precarious hold on the Tripolitan littoral, while the Spaniards are being defied by the tribesmen of the Riff, [while] other empires may be 'crumbling'; that of France stands firm as the rock, as befits the nation that imposes its policy upon Europe.

The London paper asserts:

The truth is that the French governing clique is profoundly disturbed about the situation in Algeria and Tunis; in Morocco there is less reason for anxiety, since the country is still administered by the great feudal chieftains who do not object to the French Protectorate so long as they are left free in their relations with their followers. The other Protectorate, Tunis, is in a highly unsatisfactory condition. The Tunisian extremists are said to be in close contact with Stamboul, and the propinquity of the Senussi helps to stiffen Islamic feeling, amongst the lower classes.

French observers testify to the 'revolutionary spirit' that is abroad, and express satisfaction that at last a 'strong' policy is being put into effect. The Tunisian Government has been forced to act very much as we have in Egypt; it has been found necessary to exercise a strict control over the native press, and any paper preaching sedition is suspended. If the unrest were confined to Tunis there would not be so much reason for anxiety. But Algeria itself, the foundation of the imposing fabric of empire the French have built in Africa, is contaminated. The Mohammedan population is showing a spirit which, if it continues to develop, will mean the end of the French domination in North Africa.

"Atmosphere of Pure Study."

The following paragraph from the *New York Nation* bears on the bureaucratic theory of maintaining an atmosphere of pure study in our educational institutions:—

Youth has spoken again and the soundness of its remarks ought to make Age blush, though there is no record of that happening. The Barnard College Student Council, discussing the faculty censorship on outside speakers invited to speak at the college, expresses itself thus:

"Resolved, That there is nothing gained in shielding students during four years from problems and ideas they must face during the rest of their life;

"That if they are considered incapable of rational judgment upon theories presented to them, the solution lies in further training in scientific method rather than in quarantine from ideas;

"That a reputation for fearless open-mindedness is more to be desired for an academic institution than material prosperity;

"That, therefore, we wish to go on record as opposing any form of censorship of the college platform....."

Recognizing the impossibility of attaining this ideal at present, the Student Council petitions the dean of Barnard College "at least to make the certainty of incurring undesired notoriety for the college the only basis for exclusion of outside speakers." These young things are just about "flapper" age and have many "flapper" traits. But they prove the truth of the remark that the women's colleges are about the most intellectual spots in the United States.

A Catechism in Foreign Politics.

The Living Age has printed some extracts from the report of Karl Radak, who is in charge of Russia's Foreign Information Service, to the Communist Party of Russia, upon the European situation at the time of the Genoa Conference. The extracts are from *Die Rote Fahne*. We select a few.

What was the ultimate cause of the great World War?

The ultimate cause was the rivalry between Germany, the strongest industrial and maritime Power of the Continent, and England, the strongest maritime and industrial Power of the world. English capitalism could not stand idle while Germany, supported by a vast and technically efficient industrial system, by a compact and highly civilized population, and by a geographical situation that favored economic expansion, became strong enough to defy it.

What was the outcome of the war?

Its outcome was the destruction of the German navy by England, the surrender of the German merchant-fleet, and the confiscation of Germany's principal foreign investments. Consequently, Germany is disarmed. She has

lost her fleet, her army, her colonies, and a vast share of her capital. This makes England the real winner of the war.

In what position does Great Britain find herself with respect to her fellow victor, France?

France has secured the iron ores of Lorraine, and has thus laid the foundation for an extensive iron and steel industry. If France can secure possession by force of arms of the Ruhr district and Rhenish Westphalia, or if she can make some bargain with Germany that will give her control of the Ruhr coal to smelt Brie and Lorraine ores, she will become the leading economic power of the Continent. The object of German imperialism—the economic objective of German imperialism in the war—will thus be reached, but by France, instead of Germany.

Historical Fiction.

Mr. George Macaulay Trevelyan, a grand-nephew of Lord Macaulay and himself a historian and man of letters, has some good things to say of historical fiction in the *Cornhill Magazine*.

Historical fiction is not history, but it springs from history and reacts upon it. Historical novels, even the greatest of them, cannot do the specific work of history; they are not dealing, except occasionally, with the real facts of the past. They attempt instead to create, in all the profusion and wealth of nature, typical cases imitated from, but not identical with, recorded facts. In one sense this is to make the past live, but it is not to make the facts live, and therefore it is not history.

Historical fiction has done much to make history popular and to give it value, for it has stimulated the historical imagination. Indeed, a hundred years ago it altered our whole conception of the past, when Scott, by his lays and novels, revolutionized history. He found it, in his boyhood, composed of two elements distinctive of eighteenth century thoughts—first the patient antiquarianism that was laying the foundations of history proper, and secondly, a habit of sententious generalization, which, though much in advance of the wholly unphilosophic historical gossip of preceding ages, missed a number of the most important points for want of sympathy and experience. 'The age of common sense' had forgotten, among other things, what a revolutionist or a religious fanatic was really like.

Scott was able to do this, because, in the words of Macaulay.

'Sir Walter Scott has used those fragments of truth which historians have scornfully thrown behind them. But a truly great historian would reclaim those materials which

the novelist has appropriated.' Now, if you look to see what Hume, Robertson, and Gibbon lack, you will see at once how very large are the 'fragments of truth' that even the greatest historians 'threw behind them' before Scott taught them better. Everything that is intimate, everything that is passionate, everything also that is of trivial or daily occurrence, all the color and all the infinite variety of the past.

Mr. Trevelyan dwells on the qualifications of an historical novelist.

An historical novelist, if he is to be anything more than a boiler of the pot, requires two qualities: an historical mind apt to study the records of a period, and a power of creative imagination able to reproduce the perceptions so acquired in a picture that has all the colors of life.

History and Literature.

Educationalists and students and the Calcutta University Senate, which has omitted history from the Matriculation, would do well to pay due attention to the following observations of Mr. Trevelyan on the connection between history and literature:

History and literature were regarded as sisters in the classical culture which ruled the European intellect for four hundred years and is now passing away. Under that regime both literature and history flourished in this island, and much else besides. What have we put in its place? I hope we shall try to replace it by a modern culture in which history and literature will still be regarded as sisters. If not, it will fare ill with both of them. They will both be impoverished. They will, if isolated from one another, fail to appeal to the best intellects and highest imaginations which classical education attracted of old.

Fortunately, the study of modern literature, as now conducted in schools and colleges, is entering into close relations with history. Teachers find that they cannot explain the poets and prose men, even of the last century, without giving them an 'historical background'. To be rightly understood, Shelley and Byron are already in need of the prelude of the French Revolution and the environment of the Holy Alliance: their poems can no more be studied *in vacuo* than Milton and Chaucer themselves.

And if the study of literature thus requires an 'historical background', most periods of civilized history have their 'literary background', without which they lose a great part of their meaning and value as subjects of study. To take one example out of many, we should care little about the fascinating state of society in England in the eighteenth century if we

were ignorant of its literary and classical atmosphere, which lent to Chatham's genius its majestic eloquence, and mingled even the tainted breeze of political corruption with a perfume so delicious.

There is another way in which history and literature are allied. At bottom, the motive that draws men and women to study history is poetic. It is the desire to feel the reality of life in the past, to be familiar with 'the chronicle of wasted time' for the sake of 'ladies dead and lovely knights'—if it were only by discovering the nature of the 'lovely knights' fees. History starts out from this astonishing proposition—that there is no difference in degree of reality between past and present. Lady Jane Gray was once as actual as anyone in this room.

Commercial Instead of A Naval Struggle.

As the Washington Conference has resulted in crying halt to the policy of continually increasing war vessels and as Britain has taken the lead in this Naval Holiday movement by giving up its insistence on naval supremacy, Japan would be able to effect an annual saving of sixty million dollars, which would have otherwise gone to increasing her navy. According to *The Detroit News*, Japan will now devote this sum to the increase of her prosperity by industries and commerce.

Commerce looks good to Japan. If, argue the Japanese, there is to be no bid for leadership in navies, let us see that we draw level with the leaders of the West in enterprise and industry. Let's sink this \$60,000,000 a year, more or less, in fast passenger ships, good freighters, new rail beds, paved highways for motor trucks; let us import the best goods made abroad for our native workmen to study; then let us stimulate through government action native products and native consumption of them; let us have a first-class export inspection so that our goods will win repute in foreign markets; let us institute industrial training on a large scale; let us engage foreign experts to teach us all there is to know about foreign competition; let us look, into hydro-electricity in a national way; look around abroad for industrial material; study the fuel situation; build rolling stock and vehicles; study quantity as well as quality production; work out a low-interest loan scheme to help this quantity production; promote the quality of workers; study the relation between economic and social policy; do something for agriculture and the marine industry.

Has India any money to do as Japan thinks of doing? And even if she had the money, are her sons as enterprising, as practical and as confident as the Japanese?

Other powers will find that Japan's industry works 24 hours a day, without sleeping.

If the plan becomes a fact it means prosperity for the Japanese, employment, a robust trade balance, improved social conditions through greater earnings and an advancing civilization. Japan has more ground to cover than some others, but the field is open to all, in precisely the same way, if they have the good sense to perceive that the decade of peace is the time for work and its reward.

Japan has decided to buy prosperity instead of battleships. Instead of 49 per cent of the budget going for armaments, most of it will go for national progress. Who's next?

Happy should we have been if we could have answered, India.

The Ameer's Feelings as a Moslem Sovereign.

The Muslim Standard of London printed from the Kabul paper *Al Balagh* some extracts from the speech delivered by the Ameer of Afghanistan on the occasion of the departure of the British delegation from Kabul after the signing of the Anglo-Afghan Treaty. He is reported to have said, in part:—

From childhood I have desired complete freedom for all the nations of the world, and I do not desire the destruction of the liberty of any nation that exists on this earth—liberty which is the birthright of every nation. Then how can I bear any interference with the freedom of my own house and kingdom?

You must think that I am unaware of happenings in the Moslem world and careless of Moslem feeling. I assure you that I cannot be separated from these feelings even for a single moment.

Therefore the more attention you pay to making a real treaty with the Ottoman Empire, so much deeper will be the friendship of Afghanistan. Do not think even for a single moment that you can cause harm to the Moslem kingdom and retain the friendship of Afghanistan, or that Afghanistan will remain unmoved if you act against the sacred law of Islam. If the uneasiness and unrest of India increase, the frontier will undoubtedly be affected.

The frontier tribes, belonging to the same sect, faith, and religion as ourselves, are our brothers; therefore we naturally desire the same peace and prosperity for them as for ourselves. So whatever we do for their progress and for the protection of their natural rights, Great Britain must do the same.

Inventions and Discoveries Made Independently by Two or More Persons.

Political Science Quarterly for March has given a list of 48 inventions and discoveries made independently by two or more persons. Some of the best known are referred to below.

It is an interesting phenomenon that many inventions have been made two or more times by different inventors, each working without knowledge of the other's research. There are a number of cases of such duplicate inventions or discoveries that are of common knowledge. It is well known, for instance, that both Newton and Leibnitz invented calculus. The theory of natural selection was developed practically identically by Wallace and by Darwin. It is claimed that both Langley and Wright invented the airplane. And we all know that the telephone was invented by Gray and by Bell. A good many such cases of duplication in discovery are part of the stock of knowledge of the general reader.

There are, however, a large number of very important instances that are not so well known. For example, the invention of decimal fractions is credited to Rudolph, Stevinus and Burgi. Oxygen was discovered by Scheele and by Priestley in 1774. The molecular theory is due to Avagadro in 1811 and to Ampere in 1814. Both Cros and du Hauron invented color photography in 1869.

The Creative Power of Silence.

We read in *The Message of the East*:—

What sleep does for our body and nervous system, silence does for our mind and spirit. Until we can learn to think and act with calm and unruffled attitude, we cannot make our life productive. The practice of silence is a very great help for acquiring evenness of mind and tranquillity of body.

The productiveness of our activity depends entirely on what we put into it and in order to put our best into each thought and action, we need to order our mind, to gather up all its scattered forces, to establish our equilibrium; and we cannot do this unless we withdraw at intervals from the haste and noise of outer occupations. That is why Yogis and those who are seeking earnestly for light look upon the practice of silence as essential to their spiritual progress. In the first place it enables us to store up a great deal of life force which now we expend unwisely in needless talking. We wear ourselves out, disturb others, and say much which might better be left unsaid when we talk constantly. We also dull the mind and lessen its power of penetration. All spiritual vision and deeper understanding are unfolded in the hours of silent reflection. It is in the moment of silence that we hear the voices of the Infinite. When our ears are listening to the loud voices of the world, we cannot know that another voice is speaking in our heart. Therefore, those who have obtained direct vision of Truth are not inclined to make their own voice heard.

PROPOSED BOARD OF SECONDARY EDUCATION : REPORT OF
SENATE COMMITTEE ON COUNCIL RESOLUTION.

IT will be remembered that about this time last year a resolution was passed in the Bengal Legislative Council, advocating the early establishment of a Board of Secondary Education in Bengal for the control and supervision of all secondary schools in the province, both general and vocational. The proposal was not made a day too soon. The Calcutta University Commission had spoken out in no uncertain terms as to the condition of our schools and as to the fundamental viciousness of the system which condemned them to a sort of stepfatherly protection from and under the University. If education in Bengal was to be retrieved, the first and foremost reform necessary was, therefore, a radical re-organisation of the whole system of secondary education, a drastic change of guardianship, so to speak,—taking it away wholly from the hands of the University and assigning it to a body which would make it its special care. The Commission went even further than this. They would also remove the Intermediate classes from the jurisdiction of the University and place them under the new authority for the control of secondary education. This part of their proposals, however, as is well known, constituted a direct challenge to the existence of many of the degree colleges in Bengal which depended for their sustenance to a large extent on the fees derived from the Intermediate classes. The Bengal Council were apparently deterred by this consideration from touching the intermediate colleges for the present, and confined their proposals merely to the secondary schools. It is inevitable, however, that if the Intermediate classes are not to be doomed to chronic intellectual anæmia, they will have to be released at no distant date from the grasp of the “dead-hand” which now heavily rests on them, but it is of the greatest importance that a beginning should be made, and as a beginning we have no doubt that the proposal of the Bengal Council will meet with general acceptance. The

organisation may easily be made elastic enough to absorb the Intermediate classes, as and when occasion may arise.

The resolution of the Bengal Council was in due course forwarded by Government to the University for opinion. It is some consolation to find that the Committee which was appointed by the Senate to consider and report on the matter has generally expressed itself in favour of the proposal. In acquiescing in the formation of the proposed Board of Secondary Education, the Committee has no doubt stipulated that certain conditions will have to be fulfilled, but these conditions are on the whole so reasonable that strong exception need not be taken to them. Thus, for instance, in the first place, the Committee demands that in constituting the Board, Government must keep in view the principle that “educationists should have a predominant share in guiding and controlling the educational system of the country.” This, we believe, may be easily conceded, though we certainly think that a good deal of care will be necessary in selecting the “educationists”. There are educationists who are educationists, while there are educationists who are diplomatists. Let not the wolves in the clothing of sheep be admitted. Then, the Committee require that the University should be “adequately” represented on the proposed Board. This, again, is a proposition with which it is not necessary to quarrel, but much will depend on the interpretation of the word “adequately”. Someone may think, for instance, that no University representation can be possibly “adequate” unless the Vice-Chancellor of the University is also ex-officio the President of the Board of Secondary Education! Such a calamity, however, will require to be guarded against, for “adequate representation” ought not to mean that the Board should only be a department of the University. In the third place, the Committee demands consideration of the question of “compensation” which may

have to be paid to the University for the loss it may sustain in the shape of Matriculation fees. This is certainly a point which will have to be considered, but in estimating the loss, it will be necessary also to take into account the savings the University will make under the head of Examination expenses, and the calculation will also have to be made on the basis of actual figures and not necessarily on the bloated figures of belated Budgets. Finally, the Committee winds up by uttering some well-worn platitudes which need not be disputed :

"The principle of a fundamental unity in national education should never be lost sight of in the re-organisation and re-construction of the existing system of educational administration.

"In the creation of a new system, this unity should be the main principle to be kept in view, and every attempt should be made to maintain and develop it by securing organic co-ordination between its component parts.

"Education in all grades should be looked upon as an organic whole, and to try to re-model one part of this complex organism to the exclusion of other inter-related and inter-dependent parts, would defeat the main object of the attempted reform, and might also result in unforeseen and dangerous consequences."

We only hope that in the rapidly changing vocabulary of the University "co-ordination" may not be afterwards interpreted as synonymous with "sub-ordination". Organic co-ordination there ought certainly to be, from the primary schools up to the highest University classes, in order that there may not be waste of effort and resources and overlapping. But that does not mean that education of all kinds and grades must be under the same authority. It is not so in England, where educational theory and practice are far more advanced than here.

We confess it was a surprise to us not to find in the Committee's report any suggestion that the proposed reform of secondary edu-

cation should wait, pending the re-construction of the University of Calcutta ! Our surprise was only slightly checked on glancing through the names of the signatories to the report. Our mind was, however, completely set at rest on reading the agenda of the Senate meeting of the 29th July last. The report of this Committee was set down as the last item of business, and then there was notice of a significant resolution by Mr. Mahendra Nath Ray, as follows :—

"That a letter be addressed to the Government of Bengal, requesting that the Senate may be furnished with information on the following points :—

(1) Whether compensation will be made to the University for loss of income which must result from the creation of a Board of Secondary Education for the exercise of control over secondary schools and the conduct of the Matriculation examination ?

(2) How, when, on what principle and by which Body will the compensation be determined ?

(3) Will the payment of the amount assessed as compensation be contingent upon the vote of the Legislative Council from year to year, or will it be made a fixed perpetual grant—if the latter, by what method ?

(4) How and in what proportion will the University be represented on the Board of Secondary Education ?

And that pending the receipt of the reply, further consideration of the matter be postponed."

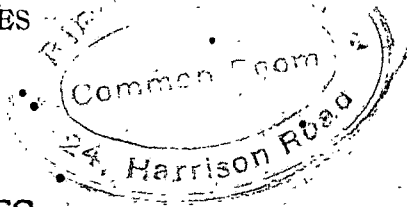
It is something that amid the arduous duties which he has to discharge as President of the Board of Accounts in the University, Mr. Mahendra Nath Ray has found time to bestow so much thought on this question. The resolution does as much credit to his head as to his heart, and he certainly deserves to be congratulated alike on his ingenuity and his loyalty. Let us hope, however, that neither the Government nor the Legislative Council will be deterred from doing its duty by this attitude of the University. For what is it but a plea for the perpetuation of its present blood-sucking methods ?

A. L. P.

BLINDNESS

Now will I close my body up in quiet
To sit in the white shadows of still Mind
Apart from the mad multitudinous riot
Of the outer world, through dearth of dream,
grown blind.
Then will the little painted birds come
perching
Upon my body now at one with woods

And squirrels, like swift flickering flames,
come searching.
Ripe meal of fruits among my burgeoned
moods.
Since in the high born silences, forever
One sudden life is lit in flesh and tree,
Extinguished only when our dead hands sever
Our separate selves from single mystery. |
H. CHATTOPADHYAYA.



NOTES

Baroda State and British Districts.

According to the census returns for 1921, the population of the State of Baroda was 2,126,522. According to the census returns for the same year, the populations of some Bengal districts were as follows: Midnapur, more than 26 lakhs; 24 Parganas more than 26 lakhs; Rangpur, more than 25 lakhs; Dacca, more than 31 lakhs; Mymensingh more than 48 lakhs; Faridpur more than 22 lakhs; Bakarganj more than 22 lakhs; and Tippera more than 27 lakhs. Therefore, the State of Baroda contains a smaller population than many single British districts. As in the last resort Governments generally derive their wealth from taxation, and it is the people of a State who, for the most part, are taxed, the revenue derived from taxes increases or decreases according to the largeness or smallness of the population, other things being equal. For this reason, Baroda cannot have a larger income than British districts with a larger population. No doubt, there is a permanent settlement of the land revenue in Bengal. But there are British districts outside Bengal where there is no permanent settlement and of which the population is larger than that of Baroda. The area of many British districts is also larger than that of Baroda. Many British districts have mines which Baroda has not. As Mr. Manubhai Nandshankar, the Dewan of Baroda says: "Our sources of revenue are inelastic. We are denied the means of expanding our resources from Customs Duties or from salt, opium, post and telegraph charges or from profits of minting....." We do not know whether the incidence of taxation per head is greater in Baroda than in the adjoining British districts; but if greater, it is not very much greater,

and the people of Baroda do not appear to be less prosperous and physically weaker and intellectually more backward than the people of the neighbouring British districts.

With resources which are, speaking generally, not greater than those of British districts of equal or greater area and population, Baroda, however, manages to do many more things for the material and moral progress, and enlightenment of its people than any British district that we know of. How is it done? How is it possible in an Indian State, though not considered possible in any British district?

Baroda does everything that the Government does in British districts. It has all the government departments which we have in our midst. Though only like a district, it maintains a small army, and has legislative and executive councils, the judiciary, police, prisons, a registration department, court of wards, religious and charitable institutions, revenue and settlement departments, railways, departments of excise, customs and port dues, stamps and salt, Local Self-government department, departments of agriculture, commerce, forest, co-operative societies, manufacturing industries, public works, department of public instruction, medical relief, sanitation, vaccination, meteorology, etc. There is no British district which has to maintain so many or more departments.

Let us refer to some special features of Baroda. First, as regards recent legislation:—

The village Panchayat is the real foundation of the edifice of Local Self-Government. In the Panchayat, two-thirds of the members are selected by the people; so there is the majority of non-official members. Some of the important functions in the matter of sanitation, water-supply, supervision over public charities, within the village area and powers to try criminal and civil cases within the specified limits are

given to the Panchayat where the popular element is expected to prevail. If the Panchayats exercised their delegated powers with a sense of civic responsibility, the Government would be pleased to consider, whether, still higher powers should not be conferred upon them. This new piece of legislation has given every opportunity to the villages to make progress in the matter of Local Self-Government.

The next Act in importance is the Agricultural Holdings Consolidation Act. This Act will have far-reaching effects on the economic development of the Raj. When pieces of land are scattered and split into small holdings, there is unnecessary expenditure in cultivation and waste of energy in labour. The present measure aims at consolidation of scattered holdings on an economic basis and the measure for the present is of an optional nature.

The policy of consolidation along such lines has already been tried in foreign countries like Holland, Sweden and Denmark and the successful working of the Act is calculated to bring about a radical change in the agricultural conditions in the Raj.

As regards laws in existence from previous years, tables have been given showing the good results of the Infant Marriage Prevention Act.

There has been an abnormal decrease in the number of applications for exemption. There have been six applications but there is not a single one from the higher and orthodox classes like the Brahmins and Baniyas. Analysing the number of offences against the Act, it can be clearly seen that there is a great falling off in number and that infant marriages generally prevail only among the backward classes.

Baroda has a system of conciliation which does not exist in British India. The number of conciliators during the year was 116. In addition to the village munsiffs and conciliators there were 77 village panchayats empowered to dispose of judicial work.

Baroda has a Finger Print Bureau.

There were two charitable institutions under direct government management for the maintenance of the Hindu and Mahomedan destitutes at an annual expense of Rs. 88,105.

Religious and Charitable Institutions managed by private individuals under the general supervision of the State during the year under report numbered 4,469 enjoying an aggregate approximate grant of Rs. 2,93,696 in the form of Inami Villages, Barkhali lands and cash allowances. Of these those having an annual income of Rs. 200 and upwards are required by the Charitable Endowments Act,

to get their budgets sanctioned by Government every five years. The managers of 146 such institutions have already tendered their budgets.

The total receipts of revenue amounted in 1920-21 to Rs. 2,08,55,605. A few heads of disbursements are worth mentioning. Police expenditure amounted to Rs. 10,38,716. *Expenditure on education was two and a half times as large as police expenditure*, namely, Rs. 25,42,032. It was more than 12 per cent of the total revenues. Is there any district or province in British India where educational expenditure is greater than police expenditure, or bears so large a ratio to the total revenues? Medical expenditure also was adequate, namely, Rs. 5,60,022. The expenditure on public works was Rs. 29,30,930.

The cash balances in 1920-21 amounted to Rs. 42,73,576 and investments, to Rs. 6,99,56,962. The net assets, exclusive of opium and its juice, amounted to Rs. 7,01,52,712. So Baroda is not bankrupt.

As regards agriculture, some special features deserve mention.

The introduction and demonstration of tractors following on the trials at Nagpur, formed the outstanding feature of the year's activities. Government had sanctioned Rs. 30,000 to be advanced without interest to enterprising agriculturists for the purchase of power farming machinery in addition to Rs. 10,000 sanctioned for the purchase of a tractor for demonstration purposes for the Agricultural Department.

Quite a number of students were deputed for special training in Cotton, Dairying and Statistics. An exhaustive study of the possibility of sugarcane cultivation for sugar manufacture was made by the Tata Sugar Corporation. Improved cotton seed was distributed and sold.

The thoughtful provision of grants for productive Agricultural Improvements meets with full appreciation by the people. The grant is chiefly used for the installation of oil engine and pumps. During the year, a sum of Rs. 99,600 has been so advanced to 19 persons.

There were two model farms, at Baroda and Jagudan. There was a dairy. The entomological office dealt with insects and other pests. The agricultural depart-

ment did propaganda work by, (1) the appointment of four agricultural graduates, who act as advisers to agriculturists in the matter of improvement, supervise trials of new crops or manure in their jurisdiction, and demonstrate implements of proved utility to farmers; (2) demonstrations; (3) an exhibition; (4) by the publication of the annual agricultural calendar "The Khedut Panchang," the Gujarati agricultural quarterly "Kheti and Sahakarya," a leaflet on motor tractors, and some bulletins. The agricultural engineering section bored 76 wells with boring sets, thus greatly increasing the water-supply.

There were eleven veterinary dispensaries in the State.

Regarding manufacturing industries, the Dewan writes :—

The new Industrial Companies started in the State have flourished. Of the ten Cotton Spinning and Weaving Mills promoted in the previous year, 9 have materialised and were making a fair progress. The Maharani Woollen Mill is being steadily pushed forward and the Cement Factory at Dwarka which was opened after the close of the year is now the largest of its kinds in India. Five new Cotton Mills, one Mill for cotton waste and one Factory for the manufacture of Hume pipes are being promoted in different parts of the Raj.

Other industries which have either been started or are receiving attention, are, oil mills, chemical works, sulphuric acid factory, pottery works, saw mill, stove manufacturing factory, dairy company, sugar factory, candle works, &c.

Loans to Industries. Four applications were received for loans of the total value of Rs. 48,00,000. All the four applications were sanctioned, but the amount of the loans was reduced to Rs. 24,50,000.

Construction of new railways and two new harbours will be undertaken.

Information has been given in the Baroda Administration Report about investigation of industries under the headings, employment of a fermentation expert for the Alembic Chemical Works, glass manufacture, manufacture of ruby glass, Petlad tobacco, alkaline water in Kadi district, casein and lactose, wood-distillation, ceramic survey, geological survey resulting in the finding of

new deposits of calcite and bauxite, natural gas at Jagatia, granite quarrying, fisheries, hand-loom demonstrations, experiments in wool weaving, hosiery class, publications on weaving, etc. As regards hand-loom factories, we read :—

The Mehsana factory proved very successful and served as a model in the District. The most interesting feature of Rarod and Ganpatpura factories was that they were started by agriculturists with the object of utilising their spare time in weaving. The weavers engaged on the looms were also cultivators and learnt weaving with the same object.

An office dealt with joint stock companies and benevolent societies.

There were 461 agricultural societies comprising credit and non-credit societies. Of the 44 non-agricultural societies, 5 were government servants' societies, 21 weavers' societies, 5 Chamars' societies, and 2 Antyajas'. There were co-operative stores, milk stores, co-operative conferences, and agricultural banks.

Under the heading Forests, there are some noteworthy points, e. g., lac culture, experiment to propagate lac, sylviculture, &c.

Under Public Works, we read of a scheme for converting the Salher village into a sanatorium.

The total outlay on Irrigation and Water Works was Rs. 60,94,346 up to the end of the year under report, the expenditure incurred during the year being Rs. 1,41,626.

There are many water works in Baroda State. There is a State Furniture Works. There is a City Improvement Trust.

Education is the pride of Baroda.

The total number of Educational Institutions at the end of the year was 2,797. The total number of pupils attending these Institutions was 1,98,816 as against 1,79,339 of the preceding year. It is a matter of great satisfaction that the number of pupils has increased in spite of many adverse circumstances. The year up to its close had been bad, and the agricultural outlook was gloomy. The satisfactory improvement in the school attendance figures is due to greater stringency in the system of levying compulsory fines and to the exercise of greater care by Inspectors in their supervision of the schools.

There is a Compulsory Education Act,

There has been more than 50 per cent increase in the salaries of primary school teachers.

A Central Educational Museum has been established.

Musical instruction is a special feature. There are many musical schools and the art is taught in many classes of ordinary schools, too. There are a Museum and Picture Gallery. The Kalabhavan, which is a school of arts and crafts and technology, has been improved.

The Government of India is not too proud to learn from Baroda.

The Bureau of Education of the Government of India sent two representatives to the Baroda Central Library to enquire into the working of its Visual Instruction Section and published a pamphlet No. 10 entitled "Visual Instruction in Baroda" explaining the methods and congratulating the Central Library Department on the educational value of the work.

The Library Movement is very strong in Baroda.

The Library movement also maintained its normal progress. The number of town and rural Libraries rose from 672 to 720 during this year. About three thousand volumes were added to the Central Library which now registers no less than 88,763 volumes on its rolls.

Great attention is paid to the education of girls and women in Baroda. The teaching of domestic subjects in girls' schools is provided for.

Needle-work, Drawing and Embroidery are taught to girls in the principal Girls' Schools. Cookery classes are attached to the schools at Baroda, Fatan, Petlad, Navsari and Amreli and Mrs. Strong, the Directress of Household Arts, during her short career here did good work in spreading the knowledge of the principles of household management among different classes of students, male and female, through various Institutions and prepared a batch of specialists so as to continue her work after her departure.

96 women were under training as teachers. The total number of lady teachers was 252 during the year. Can any British district show such a number?

The education of backward classes is specially attended to.

For the education of the children of the Antyajas or depressed classes, whose population in the census of 1921 is numbered 1,76,821,

there were 226 Antyaja schools of which 4 were exclusively for girls. The total number of Antyaja children in these schools was 8,840 (8,616 boys and 224 girls). There were also 3,255 Antyaja children learning in the ordinary Gujarati primary schools, which brings the total number of such children receiving primary instruction to 12,095 which is equal to about 7 per cent. of their population. There were 122 boys receiving secondary education in Antyaja schools at Baroda and Pattan and 2 in the Baroda High School. Also there were 4 girls learning English in the Maharani Girls' High School at Baroda, 1 in Standard IV, 2 in Standard II, and 1 in Standard I. Government gives books and other school requisites free to these children. Scholarships of the aggregate value of Rs. 122 per mensem were awarded to Antyaja children in the primary schools and 9 scholarships of the aggregate value of Rs. 47 per month were awarded to Antyaja students in secondary schools. In the Training College at Baroda, 8 Antyaja scholars were reading for the different courses, along with other Hindoo scholars. The Antyaja Boarding Houses at Baroda, Pattan, Navsari and Amreli had 45, 30, 40 and 37 inmates respectively, and free boarding, lodging and necessary clothing were as usual provided to them by Government.

There are schools for defectives, kindergarten classes, a jail school, seven military schools, and physical culture and moral and religious education in a good many schools. In addition to the Kalabhavan there are district industrial schools.

The Travelling Libraries Section sent out 116 cases and circulated 4,392 books in the different villages all over the State.

The Visual Instruction Branch continued its useful activities and 89 Cinema and Lantern shows in different parts of four Prants at which 1,78,775 persons attended as against 1,96,184 in the preceding year, were held. A Rotary Cinema worked by electric current, and 8 Wax Films were purchased while 40 new Standard Films were purchased in England by Mr. A. H. Coyle under instructions from His Highness the Maharaja Saheb. This Section also circulated a large number of Stereoscopes and Stereographic views in various towns and villages of the Raj.

In addition to the ordinary hospitals and dispensaries there were a leper asylum, a lunatic asylum and a maternity home.

The increase of literacy in Baroda has been very encouraging.

The total number of literates has increased from 2,04,947 (1,84,883 males, 20,064 females.)

in 1911 to 2,72,418 (2,31,118 males, 41,300 females). All the literates are of five years of age and upwards. All persons below that age returned as literate have been assumed as illiterate. The increase in literacy since 1911 amounts to nearly 33 per cent. while the increase in the total population during the same period has been only 4.6 per cent., so that the literate have progressed at a much faster rate than the population. In Baroda City 41 per cent. of the total population (aged 5 years and over) are literate. Female literates have more than doubled during the decade. The number of literates in the English language has nearly doubled since 1911, i.e., there are now 14,773 male literates in English instead of 9,304 males and 437 females in 1911. The number of female literates in English has, it will be seen, doubled itself during the decade.

The literacy figures for British India according to the latest census returns are not yet available. But one may be sure that Baroda will not suffer by comparison.

A Councillor on the "Reformed" Government.

The following, being a resignation letter sent by Mr. Narain Dass to H. E. the Governor of the United Provinces, has been published by *The Amrita Bazar Patrika* and *The Servant*:

May it please Your Excellency.

I have the honour to resign herewith my seat on the Legislative Council.

I may be allowed to state in brief the reasons that lead me to take this step. It is a melancholy fact that the lot of a member of the Legislative Council, as matters stand, is to be associated with or be a silent witness of a policy of rank repression, terrorism, waste of public revenues and increase in taxation. The interests of the poor tenant and labourer are nowhere in the elaborate economy of legislation. A very heavy enhancement in canal rates, a further penalty of 25 p. c. of the enhanced rates, the land settlement with its ever-increasing revenues, the forest administration, increase in taxation in various directions—these may or may not accord with the growing poverty of the people, but the Government is as resolved to enforce its decrees on these and other matters touching the vital well-being of the people as before the reforms. Legislation to protect vested interests may yet be brought about: this is possible if the interests of the people are betrayed and common cause is made with the bureaucracy to support them in their policy of repression by force.

Where the reforms provide some scope to

bring about improvement, the attitude of the authorities, who would like to teach responsibility in their own way, is a sufficient deterrent. The main idea of the administration seems to be to demonstrate the superiority and infallibility of the ways and methods hitherto in vogue to the utter disregard of popular representation.

Of dyarchy I would say nothing. But, judging from practical results, it has proved a valuable side help to give god-speed to the policy of repression and persecution and to try fresh fields of taxation.

Being fully convinced that there is no scope in the Council to enforce the wishes of the electorate, I have no alternative but to tender my resignation.

I have the honour to be,

Your Excellency's

Most Obedient Servant

(Sd.) NARAIN DASS.

Brindaban, District Muttra, July 19.

The "Egypt" Disaster and Behaviour of the Indian Crew.

At the Board of Trade enquiry into the loss of the "Egypt," held on July 24, replying to a question, Sir Frank Notley, Marine Superintendent of the P. and O. Company, "contended that the Goanese and the lascars (the Indian crew) were quite as good as British sailors."

He had been in many tight corners and could not wish for better men than the lascars and the Goanese. He had rarely, if ever, heard of lascars showing themselves as funks.

Captain Ramm, P. and O. Docks Superintendent, said that the native crew were paid almost as much as the whites. Captain Ramm refused to say that the British sailors were the best for the responsible positions in 'manning' the boats.

Captain Ramm, re-examined, said that he fancied the main reason for the employment of the natives was that they were better suited to the Eastern trade and worked better than the Britisher.

—Reuter.

Picketing.

Picketing has commenced again in Calcutta under the leadership of Srimati Hemprabha Majumdar, followed by other ladies and many gentlemen. There have already been some convictions. Two ladies are reported to have been pushed and shaken by the police.

Neither morally nor legally is it wrong to request men not to buy foreign cloth



Sreemati Swaruprani Nehru
(Mrs. Motilal Nehru)
Mother of Sj. Jawahirlal Nehru.



Sj. Jawahirlal Nehru.

or to try to persuade them by reasoning not to buy foreign cloth. It is only when any kind of force is used or shop fronts are obstructed that picketing becomes objectionable. But whether there be any moral or legal objection or not, picketers are sure to be punished, as was the case with Pandit Jawahirlal Nehru at Allahabad. When he was sentenced to eighteen months' rigorous imprisonment, his mother appealed to the public and the cloth-dealers of Allahabad not to buy and sell foreign cloth, and said that if

the men of Allahabad would not do their duty, she and other ladies of Allahabad would begin picketing. The men of Calcutta not having done their duty, the daughters of India have taken the lead. What was the duty of the men? Clearly, it was neither to buy nor to sell foreign cloth. Therefore, if any suffering result from picketing, the general public and the cloth-dealers must shoulder their share of the blame.

There is no virtue in buying foreign cloth, nor is there any sin in buying

country-made cloth. Country-made cloth serves the purpose of covering the body and protecting it against heat and cold as well as foreign cloth. As for the difference in prices, that argument was trotted out during the days of the agitation against the partition of Bengal, when foreign dhotis and saris were cheaper than country-made ones only by a few annas per pair. This difference many persons pretended to be unable to pay. But now the same persons buy foreign cloth at more than twice its pre-war price! Such is the elasticity of men's capacity to pay. Where there is a will, there is a way. An ample wardrobe is not a necessity. We can do with scantier clothing than we think.

"Law" and Logic and Economics apart, we cannot but respect the pluck and patriotism of the ladies and gentlemen who are trying at considerable risk to themselves to induce the public to use swadeshi cloth. Here we must add that picketing alone cannot bring about the general use of swadeshi cloth and prevent the import of foreign cloth. There must be greater production of swadeshi cloth and greatly extended facilities for buying it.

Suppression of Cow-Killing.

If cow-killing has to be prevented, and we are distinctly of the opinion that it should be put a stop to, it should be done by reasoning and persuasion. No attempt should be made to stop it by legislation or municipal rule. That may stir up ill-feeling and lead to the sacrifice of more cattle than if no such attempt were made. At the same time, if any municipalities make such rules, the Musalman community should not consider it a proof of Hindu conspiracy, and get irritated in consequence.

Indian Art for London.

At a largely attended *conversazione* of the India Society, Professor William Rothenstein, Principal of the Royal College of Art, London, revived the pre-war proposal for a great depository of Indian art and literature in Central London.

Professor Rothenstein said, it was strange that the English had not before other European nations realized the importance of Eastern art. Even to-day, while Japanese and Chinese sculpture occupied the minds of our collectors, there was a very imperfect understanding of the importance and significance of Indian sculpture. Yet it was the ingeniousness of Indian invention, both of form and subject-matter, which fertilized the whole of Japanese religious art. For instance, the invention of the Buddha figure was one of the greatest inspirations which had entered the mind of the artist. In the "natarajas" and other dynamic conceptions, the endless and ordered motion of the universe had been symbolized in enchanting and profound forms. He doubted if any civilization had invented a greater variety of artistic conceptions than the Indian races.

He proceeded to observe:—

The Victoria and Albert Museum and the British Museum certainly contained beautiful examples of Indian art; but more than this was required. European scholars unable to travel in Asia should find in London a centre of Eastern artistic culture. He pleaded for a collection of casts, worthily housed, of the masterpieces of Indian art. A building containing the India Office library, a noble collection of Indian painting and sculpture, and objects of art, should form a centre where Indian and European students could meet on common ground. We thought of India too often in political terms only, and had paid too little attention to her magnificent contribution to the culture of the world. England should lead the way in paying homage to the achievements of the Aryan civilization.

We are entirely in favour of the idea—provided India is neither asked nor made to pay for its materialization.

Votes for Women in Calcutta Municipality.

When the Corporation of Calcutta met to consider the report of a special committee on the provisions of the Calcutta Municipal Bill, there was a lively debate on the question of extending the franchise to women. It was finally decided by a large majority to recommend that women be given the vote. Good. The Bengal Council should follow suit.

Hand Spinning and Hand Weaving.

The official provincial joint conference, which had to do with agriculture, industries and Co-operation and which met the

other day at the Dalhousie Institute, has passed the following resolution:—

"The Committee recommends to government to issue a communique supporting the introduction of *charka* as one of the principal home industries in Bengal."

The resolution as originally moved had the following concluding words: "declaring that spinning by *charka* and weaving of home-spun cloth will not be looked upon with disfavour by Government officials." But these were omitted.

Why not say, the wearing of *Khaddar* will not be looked upon with disfavour by government officials?

We do not think, the passing of the resolution will make the *charka* more popular than it is.

We note that Mr. G. S. Hart, collector of Burdwan, gave credit to the non-cooperators for what they had done to increase the incomes of hand-loom weavers, and that Mr. G. S. Dutt, Collector of Bankura, "never thought that the *charka* would find disfavour at the hands of Government officials."

"The Vanguard of Indian Independence".

A newspaper named *The Vanguard of Indian Independence*, coming from overseas, has been proscribed by Government, and all copies of it found anywhere will be confiscated. Therefore, the first thing that Government ought to do is to raid the P. and O. Mail steamer as soon as it arrives at Bombay harbour and search the mail bags for copies of this paper and other similar proscribed material. That will save the police in the provinces and districts a lot of trouble.

The Vanguard of Independence is, as far as we are aware, hostile to Mr. Gandhi's movement. Why does not Government, then, encourage it on the principle, "one poison kills another"?

Police Searches for Proscribed Papers.

Recently some newspaper offices, and bookshops were raided by the police in search of seditious and inflammatory newspapers and leaflets coming from abroad.

Nothing incriminating was found anywhere. If these searches were not uselessly annoying, their funny character would impress the public most. No newspaper office or bookshop sends any order for the printed matter which the police seek to find. Nor have any editors or booksellers any steamers or railway lines or aeroplanes of their own by which these things are imported. The bringing of the mails from abroad is entirely in the hands of Government. And it is the Government Post Office which scatters these things all over the country. It is very funny that one Government department should throw into people's houses objectionable matter without their seeking and knowledge and another Government department should try to find them out in order to incriminate people.

We know it is difficult to censor mails effectively; and it is expensive, too. There was censorship during the war. But in spite of it, people used to get many "seditious" foreign newspapers and leaflets which were afterwards sold by weight along with other waste paper.

No; censoring is useless, as police searches are futile. The only wise way is so to change the government that no indigenous or foreign "seditious" matter can inflame the people or serve any other similar purpose.

That means the establishment of Swaraj.

Revision of Pay of Ministerial Services.

In a resolution issued by the Government of Bengal, dealing with the revision of the pay of ministerial officers, that is to say, clerks of various kinds, it is said:

"In the event of a material reduction in the cost of living the rates of pay in full will come under further consideration and will be liable to such reduction as may appear necessary in the interest of economical administration."

When the pay of officers in various Imperial and Provincial services was largely increased, was any such condition as the above laid down? If not, why not? If such a condition was laid down, will someone quote it, giving references?

Titles and Councillors.

(Associated Press of India)
Madras, July 20.

Mr. C. V. Venkatraman Iyenger proposes to move at the next session of the Legislative Council a resolution recommending the Government that, as a general rule, no title be recommended for award to anyone while he is a member of the Council, except when it is approved in special cases by a committee of the Council.

Someone else may propose that so long as one is a member of Council, no relative of his should have any Government contract or appointment. But can one circumvent self-seeking men ready to sell their independence for a price and a bureaucracy ready to buy it for the same, by such devices?

Some Resolutions of the Indian Journalists' Association.

The following resolutions have been passed at a meeting of the Council of the Indian Journalists' Association:—

That a sub-committee be formed, consisting of the members of the council mentioned below to prepare a statement of cases of libel instituted against newspapers in Bengal by Government officers with the approval of the Government, for news or comments published in the papers relating to the conduct of such officers in the discharge of their public duties, and that the same be submitted to the council for such action as the council may take:—Sj. Krishna Kumar Mitra (President), Mr. J. Choudhury, Sj. Hemendra Prasad Ghosh and Sj. Mrinal Kanti Bose (Secretary.)

That in the opinion of the Council the proper course for the Government, when an allegation relating to the conduct of a Government servant in the discharge of his public duties appears in any paper, is to send a communique to that paper, after proper enquiry, for publication and if the paper publishes that communique and makes no adverse comment on it, no action should be taken against that paper.

The first resolution has our support. The second calls for some words of comment.

When any wrong criticism or statement regarding a private individual appears in any newspaper, he either remains silent, or contradicts it, or asks his lawyer to send a letter to the offending journal. It is necessary in the public interests that it should not be made more

difficult to criticise a Government servant than a private individual. In fact, provided there is no proof of malice or absence of ordinary care in ascertaining facts, even wrong criticism or statements regarding public officers should not be penalised. Ordinarily, therefore, when a public officer finds himself misrepresented or wrongly criticised in any newspaper, the proper course for him to adopt is to obtain the permission of Government to send a contradiction to the journal himself or through the publicity officer. As in the case of contradictions coming from private parties, editors have and use the right to comment on such communications, so in the case of the aforesaid official contradictions the editors should, as at present, have and exercise the right of commenting thereupon. The aggrieved parties, whether public officers or private individuals, should also have the right of reply or rejoinder.

Our suggestion that the aggrieved public officer should send a contradiction himself or through the publicity officer, would not introduce any *material* change in the present practice. For the communiques which Governments have hitherto issued after "enquiry", have been generally issued without any other enquiry than asking the criticised officer himself what had happened. Ordinarily, therefore, the procedure suggested by us would quite serve the purpose. In case of malice or extreme carelessness in ascertaining facts, the aggrieved officer may, if his contradiction is commented upon unfavourably by the editor, obtain the permission of Government to sue the latter for libel.

As regards the procedure suggested in the second resolution, we agree that if Government adopts it, and if a journal does not make any adverse comment on the communique, no legal step should be taken against it. But we may take it that it is not implied that Government should take such action or would have the right to take such action in case adverse comment were made. At present journalists have the right to criticise all official publications and published official documents. We do not see any reason

why communiques of the aforesaid kind should be considered sacrosanct and above criticism. We would rather suggest that Government should exercise its right to issue a further communique on the journal's comments. Such a course may, no doubt, be thought to militate against the dignity of Government. But would it be dignified on the part of Government to say, big stick in hand, "Publish this communique without comment, or you will catch it?"

As all Indian journalists know, Government communiques are often full of sophistry, often evade the points at issue, and not rarely embody inaccurate statements made by the officers criticised in the public press. It is better in the public interests that some journalists should be prosecuted and suffer imprisonment for boldly standing up for truth and justice than that Government communiques of the kind described above should go uncriticised.

"The Servant" and Mr. Kidd.

An appeal has been filed against the conviction of the editor and the printer of *The Servant* for alleged defamation of Mr. Kidd, Deputy Commissioner. Hence we refrain from making any comments.

"Saraswat Asram."

Babu Nripendrachandra Banerji was Vice-principal of the Chittagong Government College when in response to the call of the country he resigned. He established the Saraswat Asram "to train a body of young men who would take to educating the people in an ascetic and missionary spirit." Subsequently he was prosecuted and imprisoned. We are glad to learn from *The Servant* that his Asram has not been left to die uncared for.

When Nripendra Chandra went to jail the Asram had only two looms; at present nine are working. During the year under review, four thousand one hundred and fifty yards of Khaddar were woven on the Asram looms, of which eight hundred and eighty yards were pure, i.e., both the warp and woof were Charkayarn: five looms are being worked by five teachers; and the rest are used in teaching boys. More than fifty students of the Asram have after learning weaving migrated to different centres carrying the message of the Charka and Khaddar to the homes of the people.

Non-co-operation and Calcutta University Finance.

The official statement of reasons for giving the Calcutta University a grant of Rs. 2,50,000 during the current year to meet a huge deficit contained the following words:—

• The deficit is due mainly to the fall in the receipts from examination fees, owing to the unexpected fall in the number of candidates for some of the University examinations in 1920-21 and to some extent owing to the (1) foundation of the Raugoon University, (ii) the establishment of the Dacca Intermediate and Secondary Education Board, and (iii) the non-co-operation movement.

We are not aware if any statistics of the number of candidates in different years and the fees realised from them were placed before the members of the Bengal Legislative Council. We have been able to get together from different sources only the numbers of candidates for the Matriculation Examination in the years 1919, 1920, 1921, and 1922. They are as follows:—

Year	Number of Matriculation Candidates.
1919	15922
1920	17563
1921	19125
1922	19133

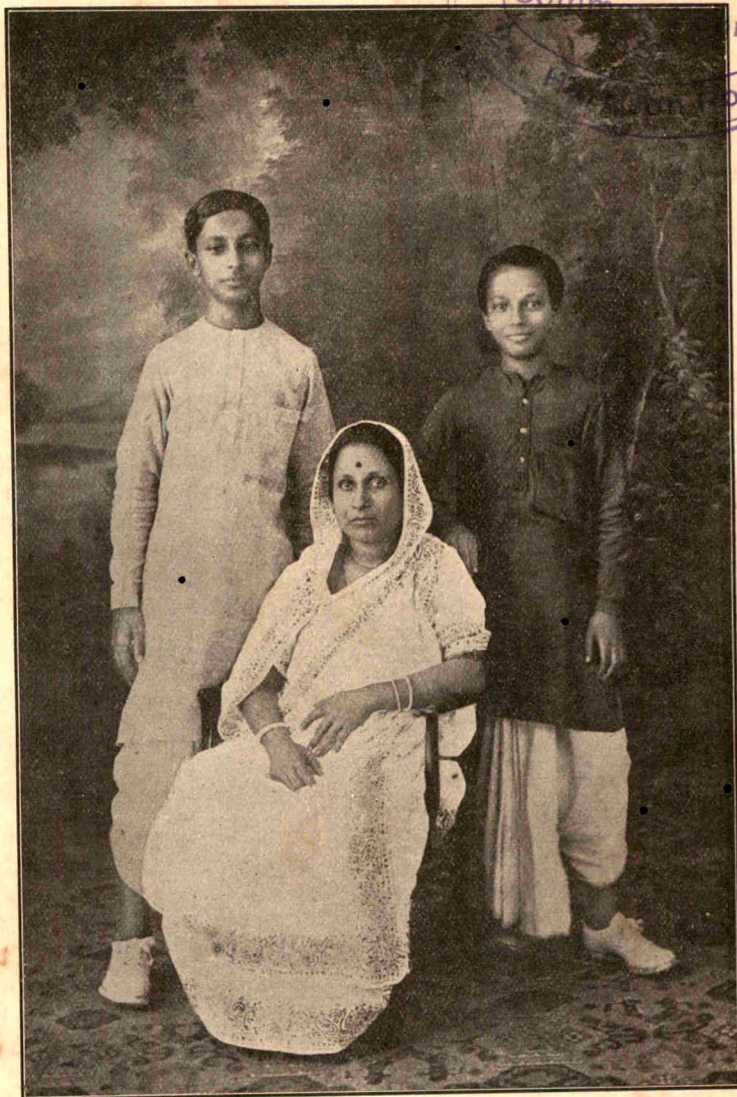
Our authorities are a statement of the number of candidates at the Calcutta University Examinations from 1857 to 1920 published by the University, *The Calcutta Review* for October, 1921, and *The Indian Daily News* for July 19 last.

If the figures for the higher examinations for these years could be obtained, the exact situation could be understood. So far as the Matriculation Examination is concerned, which is the biggest held by the University, there has not been any falling off in the actual number of candidates.

Russian Famine Horrors.

A special cable to the *Statesman* gives a shocking description of the condition of famine-stricken Russia.

M. Jean de Lubersac, the economic expert whom Dr. Nansen sent to the Ukraine, has



SRIMATI HEMAPRABHA MAJUMDAR AND HER TWO SONS.
The elder has been sent to Jail for (non-violent) picketing.

RIPON HOSTEL
Comm
m
Road

returned to Geneva and reports an appalling situation in Kieff, Kharkoff and Odessa. These places, he says, are flooded with famine refugees, who are compelled to remain foodless at the railway stations owing to the lack of municipal resources. Bodies are being collected daily, some half eaten by rats.

The rich agricultural country between Odessa and Poltava is now uncultivated, houses being abandoned after the peasants had eaten the thatch off the roofs. Some of the cities have lost 85 per cent of their population.

Cannibalism has become so common that the authorities have ceased to prosecute.

Bengal's Proposed Retrenchment Committee.

The reader is aware that the Bengal Government has appointed a retrenchment committee. But last month a different kind of retrenchment committee was proposed in the Bengal Legislative Council by Mr. H. S. Suhrawardy, who moved,—

The Council recommends to the Government that a committee with a non-official majority (the non-officials to be elected by the system of the single transferable vote) be appointed to investigate and report as to what retrenchments can be effected in the administration of the Government of Bengal.

• The resolution was eventually withdrawn. But it would be interesting to examine what Sir John Kerr said in opposing it.

He would remind Mr. Suhrawardy, who was the first member to mention the Geddes Committee, that that committee was not elected by the House of Commons. It was appointed by the Government in the same way that the retrenchment committee for Bengal had been appointed.

But the British Government in Britain is a national government, the Bengal Government is not a national government. The British Government derives its authority from the House of Commons, which can make or unmake it. The Bengal Government does not derive its power from the Bengal Legislative Council, which cannot make or unmake it.

Babu Indubhushan Datta's speech contained many home truths, as will be clear from the following extract from it:—

Both the *personnel* of the committee and its scope, as outlined in the Council only the other

day, had dispelled any delusion that many of them might have had in the matter. Business men were very useful in their own sphere, and the expert business man who had kindly consented to preside over the deliberations of the committee might curtail the waste of the Public Works Department, but what could business men do in suggesting a change in the policy of the Government? Unless the policy of the Government was changed in certain matters a cut here and there would not serve much useful purpose. Would it be open to the Retrenchment Committee to discuss the salutary principle that the standard of salary in this country must be fixed according to the standard of living in Bengal, not according to the standard of living in the richest country in the world, nor according to the needs of people who had to serve 7,000 miles from home, but rather according to the paying capacity of the taxpayer?

Travelling and Residential Allowances of M. L. C.'s.

The modest sum of Rs. 1,52,923-2-2 was paid to the members of the Bengal Legislative Council as travelling and residential allowances for the period January 1921 to June 1922. Not all members charged and accepted such allowances, but many did. As Government has fixed a certain scale of allowances, there was nothing morally wrong on the part of those members to accept them who had actually travelled first class on bonafide business and, whose usual place of residence not being in Calcutta, had to spend money for board and lodging. But it is alleged that some members—some rich men, too, among them—usually and habitually reside in Calcutta, and yet they charged both travelling and residential allowances; that some members travelled in lower class railway carriages, and yet charged double first class; and that some members travelled to some mofussil station or other on Saturdays and Sundays and returned after a stay of a few hours there, because they could make a greater profit by charging double first class fares for these journeys than by staying in Calcutta and charging Rs. 20 as two days' residential allowances. If these allegations be true, as we understand they undoubtedly are in at least a few

cases, the high-placed "profiteers" deserve short shrift.

Effective remedies ought to be found and applied, though dishonest men may be able to turn a penny in spite of stringent rules.

So far as Bengali gentlemen are concerned, the generality do not usually travel in any higher class of carriage than the second. Therefore the payment of second class fare for travelling would not be felt as a hardship by Bengali gentlemen generally. And, instead of cash payments, members may be provided with passes or warrants and payment may be made to the railway companies according to the number of trips and the distance travelled. Such a step might imply a slur on the reliability of the members. But what is to be done? People have sometimes to suffer if there be even a few black sheep among them.

Educational Grants in Bengal.

The educational programme of Mr. P. C. Mitter, minister of education, Bengal, includes the following items:—

Improvement of Girls' Education.

Improvement of Physical Education.

• Expansion of Education among the Backward Classes.

• Expansion of the teaching of Science in the Mofussil Colleges.

• Provision for Education Among Children with Criminal Tendencies.

• Additional Grants to the Calcutta University.

All the items deserve support, provided waste and overlapping can be prevented. Mr. Mitter proposes that in all primary schools which will receive Government grants, half the scholars are to be free. So far as the removal of illiteracy is concerned, this is a step in the right direction. But the most important part of education is the development of a self-respecting manhood and womanhood in all. This is possible only if the poorest boys and girls can mix with all their classmates on terms of equality and with heads erect. But if some be charity boys and girls and others are paying scholars, the self-respect of the former cannot but

be impaired. Therefore, the best system is that which provides free education for all, irrespective of the pecuniary circumstances of their parents or other guardians.

Retrenchment and Military Expenditure.

One does not feel disposed to go into the details of all sorts of possible reduction of expenditure; because if expenses be cut down in any direction which affects the pockets of the British people, the British bureaucracy can take money from the Indian Treasury in some other way. This is well illustrated by an example given by *The Bengalee*.

The second report of the standing Joint Committee on Indian Affairs, dealing with the cost of maintenance of British troops in India, is responsible for the astounding revelation that some time ago the pay of these troops was increased by the Imperial Government without any formal consultation with the India Office or authorities in India, and that the Indian Government had no alternative but to accept the increment, although there had already been a serious deficiency in our state revenue. The autocratic conduct of the Imperial Government in this connection was a deliberate insult to the Government of India; but the latter seem to be so devoid of the sense of self-respect that not only had they no courage to protest, but they did not even come forward to vouchsafe the information to the Indian Legislature in course of the many discussions that took place there during the last budget session on military expenditure.

In connection with military expenditure another extract from *The Bengalee* would be found edifying.

The Standing Joint Committee on Indian Affairs are evidently of opinion that the General Headquarters Staff of the Indian Army is so inflated that it is capable of some reduction without much disadvantage. In accordance with the information supplied to them, the Headquarters Staff has increased from 98 in 1914 to 166 in 1921. The total of Officers' Staffs, other than Headquarters, has increased from 203 in 1914 to 278 in 1921. It would be remembered that Sir Sivaswamy Iyer made a similar complaint in course of a very remarkable speech which he delivered on military expenditure in the last session of the Legislative Assembly. He pointed out that there had been an increase in the Army Headquarters over the

pre-war establishment of 83 per cent., of British officers and this inspite of a reduction of fighting units.

The Statesman, too, writes thus on the same topic :—

Cheif among possible economies is the swollen Headquarters Staff, with an aggregate increase of 143 officers to administer an army which is smaller by 20,000 men than it was eight years ago. From the information supplied to Sir Sivaswamy Aiyer it appears that under the head of Army Headquarters (Staff of Commands and Districts) an increase was shown in the estimates of over 70 per cent. in the number of British officers and 600 per cent. in the number of civilians employed—all this in spite of a reduction in fighting units. It is hardly surprising to find that the cost has risen from 70 lakhs to two crores. Here is a notable opportunity of making a "clean cut."

The Indianisation of the army is one of the chief means of reducing military expenditure. A British private costs on an average more than four times as much as an Indian sepoy, and British officers do not cost less proportionately. But two things stand in the way of the Indianisation of the army. One is the idea—all lip professions notwithstanding—that India is to be kept as a British possession, garrisoned by British troops. The other is the idea that the "army in India" is to be used for Imperial purposes. If the British people sincerely believe that India should be treated as a sister country, they should help India to win Swaraj. That would be the most effective way to strengthen the British Commonwealth of Nations and to cut down Indian Government expenditure.

The Bankura District Organisations.

The present district of Bankura is a part of old Mallabhum of the Bishnupur Raj. The ruins and the struggling industries which still survive indicate the prosperity which the region must have enjoyed in the past. It was a great cultural centre, and its natural scenery and spiritual achievement earned for it the name of Gupta Brindaban. But now, with malaria rampant in the district, industries ruined, and agriculture totally dependent on adequate distribution of rainfall, we

have the records of the two terrible famines in the course of five years. (1914-15 and 1919) to indicate the alarming condition of the people. As regards the causes of this state of affairs, we had occasion to publish a regional survey of the district in a previous number of this REVIEW (May, 1919). We are glad to find that the local authorities and the public have taken up the problems in right earnest. At the District Conference held in last February in connection with the Bankura Health and Welfare Exhibition, Mr. G. S. Dutt, I. C. S., the present energetic District Magistrate, stated the problems with great lucidity and directness. He said :

"Not only had the population of the districts decreased by a lakh and a quarter in the last ten years (which is more than 10 per cent.) but what was left of it was hopelessly in the grip of poverty and disease. The only way to avert the danger was to kindle the smouldering flame of social service and to organise the people for a combined co-operative effort in every village. They breathe the air of the cess-pools and drink their water from day to day, caring nothing for the simple laws of health and sanitation. This was done not only by the ignorant but also by the educated people. He was of opinion that if an organised attempt at social service and health propaganda was made by a band of workers in the district and in every village, the whole problem of insanitation in Bankura could be solved in one year, if not in six months. They should solve the irrigation problem by the re-excavation of the thousands (well over 30,000) of silted-up irrigation tanks in the district by forming co-operative irrigation societies, which, if pushed on with sufficient speed and energy along the lines on which work had already been started, would solve the problem of malaria and poverty in the course of five years. He urged them to organise in every village a Village Agriculture and Welfare Society to banish litigation and party factions which are draining the life-blood of the people, and to focus the forces of unity and social service into one supreme effort for the thorough cleansing of the villages and the regulation of the lives of the people in accordance with the elementary laws of health, the improvement of agriculture, and organisation of the weavers and other artisans for their economic improvement through the introduction of scientific methods, and elimination of middlemen, and the spread of mass education, not only by starting new schools but also by resuscitating the existing ones."

In Mr. Dutt's speech and the definite

resolutions adopted the appeal was mainly directed to the people concerned, and though the help of the Government had been asked, the work was not relegated to a future conference, nor was the necessity of creating a new Department with expert Directors and Inspectors was urged. The work was taken in hand immediately with such facilities as could be had. The help of the different Government Departments and philanthropic organisations has not only been asked for but utilised for the solution of definite problems with the utmost advantage. Thus the local people are asked to construct the irrigation *hunds* themselves, the District Engineer giving them the benefit of his technical knowledge and expert advice. With this arrangement, apart from a great reduction of cost the people are being trained in organised work and mutual aid. Again, instead of reclaiming the jungles for third class paddy fields, scientific methods of rearing silk cocoons, once a great source of income but now a lost industry of the district, are being introduced. The district abounds in Palmyra Palm trees, but the process of "Milking the Palmyra Palm"—to use Prof. Bose's expression—is unknown. Its introduction is going to be a good source of income. Cultivation of fruits and fish on an intensive scale is being organised and the Departments are not being imposed on the people, but their scientific information utilised with great profit and education. The Government of Bengal should help Mr. Dutt with all the money and officers that it can. His recent lecture in Calcutta on the problem of life and death in rural areas was very effective.

Indians in Fiji.

A Reuter's telegram informs the public that at a crowded meeting at Suva, Fiji, presided over by the Mayor and attended by [white] delegates from six country districts a resolution was passed unanimously against granting equal political status to the Indians of Fiji. Indians cannot but consider this unjust and arrogant. But no amount of resolutions and

angry speeches in the Council of State and Legislative Assembly can set this state of things right so long as we are not masters in our own country. And in order to be masters in our own country, we must make the masses of India march abreast with the classes. That can be brought about only by the removal of untouchability, social uplift, universal juvenile and adult education, and economic improvement in the condition of the laboring population.

Removal of Sacred Threads of Hindus in Jails.

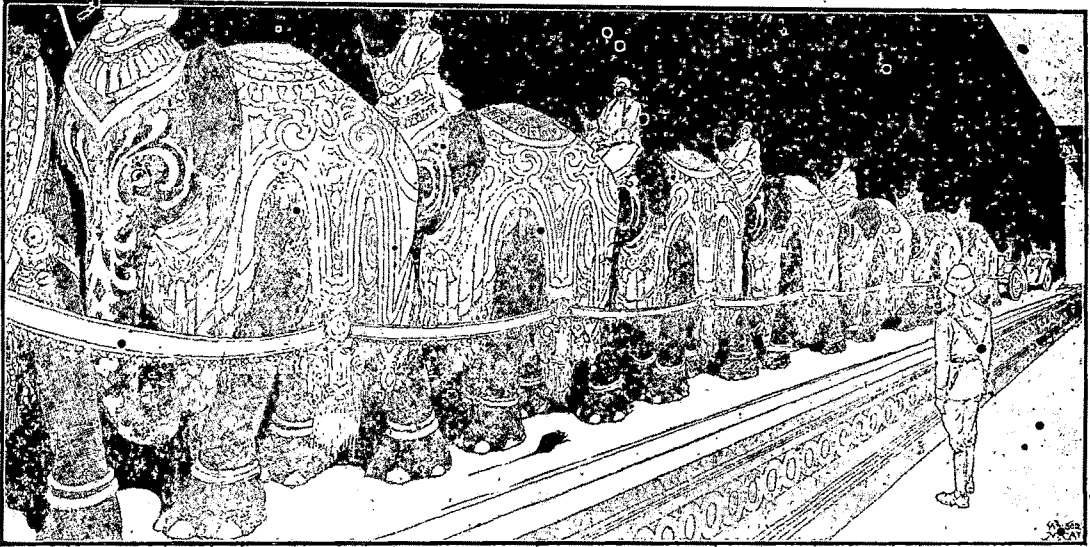
Srijut Radhamohan Gokulji, organiser of the Asahayoga Asram of Nagpur, on being released from jail, has asked the authorities a few questions, one of which is: (1) "In the jails the sacred threads of Hindus are removed. My own sacred thread was removed. Is this not an outrage on the Hindu religion?" It certainly is. It should be ascertained whether this is done in all jails in all provinces and according to any jail rule. If so, the rule should be expunged.

Position of Indians in British Colonies.

At a representative meeting held at Bombay on the 19th July last to consider the position of Indians overseas, the speakers gave expression to great indignation at the treatment meted out to the Indian settlers of South and East Africa, Uganda, and Fiji by the respective Governments.

Sir Dinshaw Petit, President, said that so long as the Indians did not enjoy within the Empire the same rights as other subjects of the British Empire did, the Imperial Conference was a sham and a mockery. Indians had lost faith in sending memorials and telegrams and the situation might drift to such a pass that the Imperial Government might have to choose between India and South Africa.

Mr. Polak referred to the mission of Sir B. Robertson and said that the ordinance of racial segregation in Durban as passed by the Provincial Council was illegal. The Union Government being a



Elephants Hauling An Indian Maharaja's Silver Car. The Prince of Wales Looking On.

—*Chicago Herald and Examiner.*

This picture shows you what is still done in India. Behold the Maharajah of B. hauled in a chariot of pure silver by eight elephants covered with gorgeous trappings.

On the right that small Prince, a good deal wiser, looks on.

He sees in these eight elephants, and the primitive Maharajah, one of the reasons why his father on a little island thousands of miles away is able to rule the three hundred million inhabitants of India.

part of the British Empire had no right to encroach upon the rightful citizenship of Indians there.

Mr. K. Natarajan said that the position of Indian women in Fiji was most degrading. The only remedy lay in the Indians getting "Swarajya."

Mr. J. B. Petit believed that Mr. Srinivasa Sastri's mission was a failure and suggested that Rs. 25,00,000 budgetted by the Indian Legislature for the Imperial Exhibition to be held in London in 1924 should be withdrawn, as India should have nothing to do with an Empire which did not give them equal rights.

Brave words should be followed by brave deeds.

"Eight Elephants Pull One Man."

Such is the heading of an illustrated leading article in the *Chicago Herald and Examiner*. We reproduce the picture with the letter-press printed below. The article begins with the following general observations:—

The more men think of outward appearance,

beyond cleanliness and decency, the less they are bound to think inwardly.

As you go lower and lower among the savages, you find a more desperate effort to make the outward man look impressive, AWE inspiring. Bodies painted, their noses and ears pierced, dozens of bracelets, bright colors, feathers, everything is done for LOOKS.

As you go higher in the realm of thought you get rid of all that nonsense.

If you meet a great scientist, you see a man most plainly dressed all his life and "decorations" are INSIDE of the thin skull.

Then follows a description of and reflections on the picture.

The Prince of Wales is visiting various parts of the British Empire, the idea being that human beings are naturally snobs and delight in royalty. The soundness of that idea was demonstrated in this glorious republic where many proud sons of democracy shivered with mingled awe and delight when the young "royal highness" deigned to shake hands with them.

Recently the Prince has been in India, the land of palaces, traditions, many religions, castes, where three hundred million vegetarian teetotalers live under the thumb and rule of a handful of meat-eating, beer-drinking Englishmen, thousands of miles away.

In this cartoon Mr. McCay shows you a feature of Indian life that the Prince saw and perhaps THOUGHT about.

This row of elephants, eight of them, driven and controlled each by a human being, "the makout," sitting on its head, use their gigantic power to pull ONE single man, sitting in his elaborate carriage made of pure silver.

That takes you back thousands of years into the history of India—and all Asia. Alexander the Great, conquering Persia, found potentates dragged by the elephants, using fighting elephants in battle, believing that made THEM great and invulnerable. Alexander dealt with the fighting elephants quite easily.

When Columbus started on his trip elephants were still dragging the Asiatic rulers of the day. And now, when the English Prince of Wales goes to inspect his father's subjects in territory that was once an Asiatic empire, he is met by an Indian prince, speaking good English, elaborately dressed, with huge diamonds in his turban—and that prince, descendant of ancient rulers, the Maharajah of B., is still dragged along by elephants, eight of them to pull one single human being.

One elephant could pull a hundred men. The foolish Maharajah thinks it makes him as important as hundreds or thousands to have eight elephants to pull him. It simply makes him foolish, but it makes him no more foolish than our suddenly grown rich Americans that have eight full-grown men to wait upon them in their dining rooms and their halls.

The American editor does not spare his own rich countrymen.

While ridiculing the prince with his eight elephants, it is just as well to remember that some of the old foolishness still sticks to us.

How many really believe in their hearts that when they ride in an automobile costing fifteen thousand dollars, they are at least fifteen times as important as the man whose automobile cost one thousand dollars, and ten thousand times as important as the man that has no automobile at all?

What is the real difference between thinking that importance can be got out of eight elephants and thinking that importance can be got out of a ninety horsepower silver-plated automobile? There is no difference.

The only thing that counts is INSIDE OF YOUR OWN SKULL. What goes on there matters, it produces results, nothing else does.

The editor then returns to his attack on the Indian maharajas.

Centuries ago these native princes put their faith in elephants, and did it wisely. For the elephant had power, he could trample their enemies, and did, until Alexander appeared and sent the elephants galloping over their own troops. The potentates of India are a joke and their elephants are a joke.

The power of to-day is the weakness of to-morrow.

If any king went out now to make war with elephants he would be a poor joke, his elephants simply an extraordinarily good target.

While those princes of India, with women and slaves, their Nautch girls to dance, their jewels, elephants and public executioners, thought themselves all powerful, destined to rule forever, a few men of a different, more modern kind with white skins, were THINKING on a foggy island off the northwest corner of Europe.

A few men in England rule the hundreds of millions in India, because they had EARNED THOUGHT as against NO THOUGHT.

And almost before those maharajahs knew it, England owned India and the rajahs were the tolerated dummies of the English government, living by permission of England in the palaces that once were their own.

The postscript appended to the article by the editor is very important.

P. S.—How many children do you suppose have starved to death in India during the past century in order that the elephants of the rajahs might have plenty of food?

All that food was produced by fathers of the starved children, then taken from them.

European Recognition for Indian Researchers.

We are glad to note that Rai Bahadur Saratchandra Roy's Patna University Readership Lectures on the *Principles and Methods of Physical Anthropology*, highly praised in our pages some time ago by one of our reviewers, have been very favorably reviewed in *Nature* by Dr. Sir Arthur Keith, the greatest authority on physical anthropology in England. Says he:—

"There is not an anthropologist in Europe who will not extend a welcome to this work by Rai Bahadur Sarat Chandra Roy, reader in anthropology at Patna University, not only for what it is, but also for what its appearance signifies. Anthropology, hitherto a plant of exotic growth in India, has at length taken root in the native mind. A single readership in a single University is a somewhat slender root for a plant which has to cover more than 300 millions of people, but those who have noted the series of excellent researches and monographs which have been published in recent years by Mr. Roy and by his colleagues and disciples will have no fear of the result if a fostering hand be extended by the Government of India."

Dr. Keith, it would seem from the above, does not know that the subject is taught in the Calcutta University. He adds:—

"The book under review, 'Principles and Methods of Physical Anthropology,' is based on the first course of lectures given by Mr. Roy as reader in anthropology in Patna University. The lectures now published, six in number, form one of the best introductions to the study of anthropology in the English language. It is true that many minor statements require emendation or qualification, but we are surprised that one who has made his reputation as a cultural anthropologist should have grasped so accurately the methods, aims, and theories of those who study the evolution of the human body and brain, as well as the rise and spread of modern races of mankind."

"Certain it is that India is nearer the hub of the anthropological universe than Western Europe."

We are also glad to learn that Dr. Meghnad Saha, Khaira Professor of Physics at the Calcutta University College of Science, of whose original researches we have had occasion to speak more than once, has been elected a member of the International Astronomical Union at its last quinquennial meeting held at Rome, and attached to the stellar physics section. This section consists of the directors of the Astrophysical observatories of Cambridge, Harvard, Princeton, and Mount Wilson (U. S. A.). Among the physicists the other members are Professor Fowler of the Imperial College, London, and Professor Neils Bohr of Copenhagen, author of the Quantum Theory of spectral radiation.

The Allahabad Women's University.

Though, considering its small beginning the cynically disposed may consider its name rather high sounding, yet the Allahabad Women's University, founded by some leading members of the Allahabad Municipal Board in connection with that body, is a very laudable educational enterprise. Its principal promoter and worker, Mr. Sangam Lal Agarwala, M.A., LL. B., Vakil, Allahabad High Court, deserves well of the public for his self-sacrificing labours. The object of this university is "to make better provision than exists at present for the higher education of women through the medium

of their own language, and not in the English language, foreign to them and difficult to learn, and to encourage them in higher studies conducted in such language by conferring suitable degrees after holding the necessary examinations." Though the medium of instruction and examination is to be an Indian vernacular, the study of English also has been provided for. For the present courses in Hindi, Urdu, Bengali and Marathi have been prescribed. It is a pleasure to note that history, geography, domestic economy and hygiene, drawing, music and physics and chemistry are included in the courses of study.

An Western Idea About the Indian Unrest.

The cartoon reproduced here represents the prevailing impression in the West about the Indian Non-co-operation move-

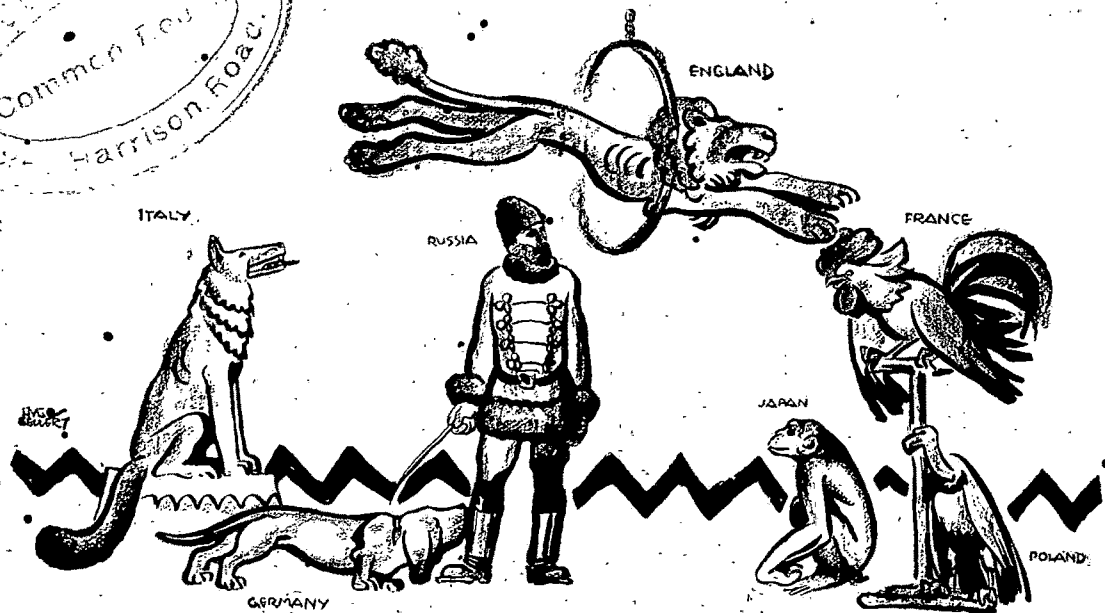


If the Music Fails.

—Indianapolis News.

ment. The cartoonist and all who think with him are wrong if by the serpent a violent revolution is suggested.

Common Law
Harrison Road



The Circus at Genoa

—Liberator.

Russia And The other Powers at Genoa.

An American cartoonist has very cleverly hit off in the accompanying cartoon the position occupied by Russia and the other powers at the Genoa Conference.

Staff Selection Board.

There are some mysterious government departments the purpose and necessity of whose existence would be a worthy subject for a research scholar. Recently the creation of such a department has come to our knowledge. It is the Staff Selection Board. It was created only a few years ago for the ostensible reason of selecting clerical staffs for the offices at the Head Quarters of the Government of India. The Board consisted of a chairman, a few official and non-official members, not necessarily members of any legislatures, and a paid secretary. The present chairman of the Board, as the Inspector of Office Procedure, which is also a mysterious post said to be recommended by the Llewelyn Smith Committee, of which no report has yet been published, is getting at

present a princely salary of more than Rs. 2000 a month. We do not know the precise duties of the chairman and his board; but we are informed that the Board is in the habit of visiting different places and provinces, like the bride-inspecting parties of our country, for the inspection and examination of the prospective candidates. And, of course, for this task the chairman and the other members get a good travelling allowance, besides the salary of the Inspector of Office Procedure, from the depleted coffers of India.

We fail to understand the special reason for the creation of such a Board. Are not the office master of each department competent to select their own ministerial staffs? What are the special qualifications of the present chairman for the work required of him? Last year Mr. Kshitish Chandra Neogi raised a question regarding the Board's utility and its competence in the Legislative Assembly; and he got, as far as we remember, nothing but an angry reply from the then finance member. This year, perhaps, the Board thought

it desirable, therefore, to justify its existence before the public. A few months ago it issued a notice in many papers requiring the services of many stenographers, clerks and so on, who were to be examined and selected by the Board on the payment of an examination fee of Rs. 10 per head. Of course in the notice there was neither any definite statement of any vacancy of the posts advertised nor any promise that any of the candidates would be taken in. But as is always the case in this poor country, numerous were the candidates who paid the examination fee, which, as far as our information goes, amounted to no less than Rs. 20,000. The poor candidates in their dire want of a job forgot to ask themselves how in the days of retrenchment now, vacancies could arise !

In this connection we have but one question to ask. What is the real explanation of this peculiar notice ? Retrenchment work has already begun and the services of many old hands will be shortly dispensed with if it has not been done already. Will new hands be taken in without any provision being made for the old ones ? Or is it but a hoax—intended only to justify the existence of the Board ? This year the Board has raised the examination fee of Rs. 2 to Rs. 10. What tempts the Board to raise this fee is difficult to understand. But it enabled the Board to get a good sum of Rs. 20,000 by a single advertisement. Is it to show to the Retrenchment Committee that the Board is a self-supporting one and need not be abolished, however useless it may be ? No doubt then the Board must be congratulated on its ingenuity in devising methods for making itself self-supporting.

Repression.

Repression, ruthless repression, is still going on in all provinces, in and outside jails, on such an extensive scale that it is possible for a monthly review only to note the fact without entering into details. The latest prominent victim is Maulana Mazhar-al-Haq of Patna.

There is one feature of the acts of repression which is peculiarly futile, vindictive and mean. In many a case gentlemen of high character and leading position in society are, after conviction for political offences, led to jail on foot, handcuffed and with a rope tied round their waists. Those executive and police officers who order such things to be done must be typical fools if they think that the people can be terrorised or the prisoners lowered in the estimation of the public in this way.

A Globe-trotter.

An American globe-trotter named H. Martinet, who is doing the world mostly on foot, walking bare-footed, has been creating a mild sensation wherever he appears. He is not encumbered with either a purse or with superfluous luggage. His exploit certainly indicates the possession of pluck and resource. His experiences will also be more varied and intimate than those



Mr. Martinet, the Globe-trotter with the Members of the College Square Swimming Club.



Mr. Martinet, the American Globe-trotter.

of travellers who tour round the world in the ordinary way.

Vacancies at the Calcutta Presidency College.

It has been brought to our notice that Dr. Harrison, professor of physics in the Calcutta Presidency College, will soon give up his present post and leave India for good, and that Dr. D. N. Mallik, professor of applied mathematics in the same college, has retired. These vacancies will have to be filled up soon. The Presidency College has some well-equipped laboratories. A correspondent draws our attention to the fact that in this College "the physical laboratory has behind itself the hallowed traditions of the late Sir John Eliot and of Sir J. C. Bose. When these two gentlemen worked the laboratory was housed in a small wing of the old college buildings. Now a new laboratory has been constructed at the cost of more than ten lakhs of rupees, containing, besides a magnificent collection of apparatus, a splendid library

and workshop." The correspondent adds : "Still, to my knowledge, not a single original paper worth mentioning has been published within the space of the last 7 or 8 years from this laboratory." We are not in a position to vouch for the accuracy of these statements. But whatever may have been the case in the past, it is unquestionable that Dr. Harrison's successor should be a man who has done and can do research work in physics. A European man of this description would perhaps be too costly a commodity. But it would not be impossible to secure the services of a properly qualified Indian physicist.

As regards the successor of Dr. D. N. Mallik, it goes without saying that he, too, should be a man who has done and can do research work. The correspondent whom we have quoted above tells us that "The astronomical observatory was built at the personal initiative of the late Prof. Little, and he got the Government to sanction an amount of Rs. 2500 annually for carrying on research work. The observatory contains a fine equatorial and a telescope for stellar photometric and spectrographic work (built on the top of the Hare School). But to the knowledge of the present writer, not a single stellar spectrum was ever photographed with the apparatus. Not only that, the last two professors in charge—one a European and the other an Indian, did not even know how to utilise the yearly grant of Rs. 2500, so that this money has been lapsing year after year for the last ten years. Yet the late professor in charge got the Education Minister of the India Government to grant him an amount of Rs. 9,000 to enable him to proceed to Europe for studying the organisation of the astrophysical laboratories of Europe. The most curious part of this story is that just 2 or 3 months after his return from Europe, his term of service expired, and the organisation of the astrophysical laboratory was left to the gods who command the stars." For the accuracy of these statements, too, we cannot vouch. But whatever may have been the case in the past, obviously for the immediate

future a professor is wanted who can use the astronomical observatory and utilise the annual grant of Rs. 2500.

There are good instructors who can only teach what others have discovered, but they are undoubtedly far better and more inspiring educators who can teach well and do research work also. It is perhaps the case that, according to the terms of service, professors in Government colleges are not bound or required to do original work; and therefore no blame attaches to those who have done no research. But if for the salary to be paid Government can get men who combine the qualifications of good teachers and original workers, we do not see any reason why the authorities of the Presidency College should not insist upon appointing only such men. If such men were appointed, the large sums spent on the laboratories would not represent so much waste.

We draw the attention of the Minister of Education, Bengal, to this matter. It is urgent and will not brook delay.

Mrs. Gandhi's Recent Utterances.

Among Mrs. Gandhi's recent utterances two may be noticed. As president of the Gujarat Provincial Conference, she spoke feelingly and pathetically of the great and indispensable services rendered to society by the so-called "untouchable" classes. She then dwelt with sorrow on the degrading and inhuman treatment to which they are subjected by the higher castes. Humanity and justice require that the "untouchables" should be placed on a footing of social equality with the other classes and castes.

The other utterance to which we wish to refer is that on a recent occasion she said that under Swaraj Englishmen need not leave India. They would be welcome to live here as helpers and equals, but not as masters. This has been considered by *The Bengalee* to have been said by Mrs. Gandhi at the suggestion or under the inspiration of Mahatma Gandhi to whom she had paid a visit in his cell in prison a short while ago, and who is imagined by that journal to have been sobered by his imprisonment with the result of a change in his opinions. The fact, however, is that long before his



Sreemati Kasturibai Gandhi.
(Mrs. M. K. Gandhi.)

imprisonment Mr. Gandhi had several times said exactly what Mrs. Gandhi has recently declared to be her own opinion. Moreover, women, particularly women like Mrs. Gandhi, are not dummies, that they cannot think and speak for themselves, but must be prompted by their husbands or other male persons.

History of the Vernacular Medium Movement.

The following editorial paragraph appeared in *The Calcutta University Magazine* for November, 1895:—

The Hon. R. C. Dutt, as President of the Bangiya Sahitya Parishad and a Fellow of the University, has addressed an important letter to the Registrar for submission to the Syndicate on the question of recognising the Vernacular languages in the examinations. The Bangiya Sahitya Parishad is a literary society, which has for its object the improvement of the Bengali language and literature, and it now counts some two hundred and forty members. The question of recognising the Vernacular languages in the examinations of the University was discussed by the Parishad last year, and was referred to a Sub-Committee consisting of the Hon. Dr. Gooroo Das Banerji, Mr. Nanda Krishna Bose, Babus Rabindranath Tagore, Rajanikanta Gupta, and Hirendranath Datta. They made two recommendations. First, that the University be moved to adopt a regulation to the effect that at the F. A. Examination, where a classical language is taken as the third subject, a paper should be set containing passages in English for translation into one of the Vernaculars of India, recognised by the Senate, and a subject for original composition in one of the said vernaculars, text-books being recommended as models of style; secondly, that the University be moved to adopt a regulation to the effect that in History, Geography and Mathematics, at the Entrance Examination, the answer may be given in any of the living languages recognised by the Senate. Upon this report the Hon. R. C. Dutt has written to move the Syndicate to take steps for giving effect to the first recommendation and to consider the feasibility of the second.

Now that the Senate of the Calcutta University has laid it down that a vernacular is to be the medium of teaching and examination for the Matriculation in all subjects except English, the passage quoted above will be found interesting as forming part of the history of the movement for getting the vernaculars properly recognised by the university.

Urdu and Bengali.

An outcry has been raised against the recognition of the vernaculars as the medium of instruction and examination for the Matriculation, under a misapprehension. It is not Bengali that has been made the sole medium. If a candidate has Urdu or Assamese or any other vernacular as his mother-tongue, that will be his medium. Bengali is the mother-tongue of most Bengali Musalmans, as is well-known, and as has been proved by the

statistics relating to the vernaculars chosen by Musalman Matriculation candidates, published by the Controller of Examinations. Mr. Abdul Karim, retired Inspector of Schools, who is a well-known educationist, has borne public testimony to the better results obtained by teaching Bengali Musalman pupils through the medium of Bengali. But those, too, whose mother tongue is Urdu will not be put to any difficulty. They can read Urdu books and write their answers in Urdu.

Cruelty to Women.

Cases of cruelty to women, mostly girl-wives, continue to crop up in Bengali. The tormentors are generally the mothers-in-law, who brand with hot iron, starve and otherwise ill-treat their daughters-in-law. Sometimes the husbands and the sisters-in-law also take part in these cowardly and abominable cruelties. Only a few cases come before magistrates for trial, and in those that do, the punishments inflicted are comparatively light. But even heavy punishments would not be an effective remedy. There needs to be a radical change in the ideas of the people as to the status of women, and an awakening of the conscience. But, as there is no better protection than self-protection, the women of Bengal must be able to rebel against such treatment. Fitness for such rebellion and self-assertion can come only through proper physical, moral and intellectual education and postponement of marriage till arrival at the age of at least physical maturity.

Vidyasagar Anniversary.

Pandit Iswar Chandra Vidyasagar, the anniversary of whose death was celebrated on the 29th July in numerous places, was one of the moulders of the Bengali language and literature, an educator, a philanthropist, and a person who was noted for his character and manhood. There was no humbug in him. He is remembered, however, most in connection with his successful efforts to remove obstacles in the way of the remar-

riage of Hindu widows. But though we have spoken of his efforts as having been successful, so far as Bengal, the province of his birth and activities, is concerned there have been fewer such marriages than in some other provinces. Yet humanity and justice demand that there should be such marriages. In the interests of social purity and the maintenance of the strength of the Hindu race also, the remarriage of widows is necessary. Though Bengal has not taken kindly to this way of relieving the misery of widows, it may atone to some extent for its neglect of duty by helping to give widows and other helpless women such education as would make them self-supporting in such ways as would not impair their self-respect. This, too, was an object dear to the Pandit's soul. The Vidyasagar Vani Bhavan is an institution founded with this object. It was opened on the 29th July. Its honorary secretary is Lady Bose and its office is situated at 105, Upper Circular Road. All contributions should be sent and all enquiries should be addressed to her there.

Lahore Widow Marriage Association.

We find from the report of the Vidhya Vivah Sahaik Sabha (Association for the Promotion of Widow Marriage) of Lahore for the year 1921, that the marriage of 317 widows was brought about by it during that period. This is a remarkable and praiseworthy achievement.

The Indian Association on Retrenchment.

The *Sanjibani* has published a summary of the suggestions made by the Indian Association of this city for the reduction of Government expenditure. The suggestions are important, and the Retrenchment Committees should pay due attention to them.

Retrenchment.

From time to time we have made various suggestions and observations for the reduction of the expenses of Government. Such expenditure can be kept

within due bounds only if two conditions are present. One of them is that the Government must be thoroughly national or national to all intents and purposes. If the country has to import rulers, administrators and officials from abroad to any extent, to that extent there would be extravagant expenditure, for men who have to serve at a distance from their motherland must needs demand higher wages than the children of the soil. Moreover, a foreign government incurs much expenditure for safeguarding and promoting the interests of its own home country which a national government need not incur. The second condition without which a government cannot be economical is that the persons who carry it on must consider government service not a means of enriching themselves but a means of serving the country, the salaries being only maintenance allowances. If this kind of mentality be not present among the official classes and if there be not effective democratic checks, even a national government may be extravagant and even rapacious. This kind of mentality is present in Japan, and hence its prime minister is satisfied with a salary of Rs. 1500 per mensem and the other ministers with Rs. 1000 ; whereas even in our provinces the executive councillors and ministers get Rs. 64000 per annum and the governors much higher salaries. The Viceroy gets a higher salary than any officer anywhere else in the world.

Retrenchment in the Calcutta University.

Efforts are being made to cut down expenditure in the Calcutta University. As according to an announcement made by the Minister of Education, Bengal, bills for the establishment of a secondary education board and the re-constitution of the University are on the anvil, the arrangements now being made for cutting down expenditure must be considered more or less provisional. Still they are welcome, so far as they go. We have a few suggestions to make in this connection.

In the report on post-graduate teaching

in the Calcutta University for 1920-21 it is shown that Lieutenant-Colonel George Ranking drew a salary of Rs. 500 per month, but no work was done by him for this salary. Such sinecures should be abolished.

The posts of the two secretaries to the Post-graduate departments in Arts and Science are unnecessary and should be abolished. A clerk can easily do the work of either or both. In many of the subjects which have very few students, the number of professors can be easily reduced. As there are in the University professors, each of whom is versatile enough to lecture on different subjects, it is not too much to believe that there are professors who can lecture on different parts, groups, or sections of the same subject. The University library and the post-graduate library should be amalgamated, with a single librarian and staff. There is no sufficient reason for keeping two libraries with two offices and staff. The press and publication departments are overmanned, and a reduction can be easily made therein. There is no necessity for maintaining both the Registrar and the Controller of Examinations and their offices and staff. One of them with a single office and staff is quite enough. There is not sufficient work for both. We have heard that in the Registrar's department there are about 50 hands and in the Controller's some 30. Many of these persons have generally little or no work to do and sit idle day after day. There are, moreover, many temporary hands, who should also be cashiered. As it is most likely that the Matriculation Examination will be conducted from next year by the secondary education board to be newly created, there should obviously be only one officer and office, as before 1917-18, who may be styled the Registrar and Controller of Examinations. The Law College should be a day college, as in Allahabad, with whole-time professors and lecturers. By making this salutary change, a large reduction can be made in the number of professors and lecturers, and the teaching improved. The Ripon College (Law Department) pays a much

lower salary to its principal than the University Law College, which pays Rs. 1000 besides free quarters, but there is no appreciable difference in the quality of teaching and of the results produced. There is no reason, also, why in addition to a good salary the principal of the Law College should have free quarters of which the rent per month may be a good round sum. There is no reason, further, why there should be a Vice-principal with a comfortable salary. The gentleman who is the present incumbent of the office has so many other things to do, that we do not think that he really earns his salary as Vice-principal of Rs. 500 per mensem. Being a busy practitioner by virtue of the office of the High Court Deputy Registrar's Vakil held by him, a member of the syndicate year in and year out, a senator year after year, a tabulator of marks year by year, the head-examiner in geography year after year, an examiner in law twice a year, a member of many a committee in the University, and the managing proprietor of the Calcutta Law Journal, he is naturally so fully occupied with his multifarious duties as to have neither the time nor the energy and inclination to undertake the teaching of a law class with any degree of earnestness. As for what office-work of the Principal he now does, a clerk can do it as well.

As the members of the Bengal Legislative Council and the Minister of Education are bound to see that the Government grant of 2½ lakhs of rupees already given to the university and any further grants that may be made hereafter are being economically and properly spent, it is their duty to consider suggestions for reduction of expenditure coming from all quarters. We, therefore, draw their attention to ours.

Reports of Two University Committees.

At a special meeting of the Calcutta University Senate held on the 13th March last, a committee was appointed to draw up a statement on the points arising in connection with the speech delivered by the Minister of Education, Bengal, on March 1st in

the Bengal Legislative Council. That statement was to "be submitted to the Senate within one month from" the 13th March, that is, not later than the 13th April last. Another committee was appointed at the meeting of the Senate held on the 25th March to report on matters relating to the finances and the general working of the University. Its report was due on the 25th April last at the latest.

The first committee's report was signed by Sir Asutosh Mookerjee, Sir Nil Ratan Sircar, Principal Herambachandra Maitra, Sir A. Chaudhuri, Sir P. C. Ray, Rev. Dr. George Howells and Dr. Bidhan Chandra Ray on the 29th April, that is, sixteen days after it was due, but *more than two months before the July sessions of the Bengal Legislative Council*. It was, however, marked "*Confidential till considered by the Senate*"; and the Senate considered and adopted it on the 29th July, that is, many days after the close of the July sessions of the Bengal Legislative Council.

The second committee's report was signed by Sir Asutosh Mookerjee, Sir Nil Ratan Sircar, Principal G. C. Bose, Sir Asutosh Chaudhuri, Dr. Hiralal Haldar, Rev. Dr. G. Watt, Rev. Dr. George Howells, Dr. Bidhan Chandra Ray and Dr. Jatindranath Maitra on the 8th July, that is two months and twelve days after it was due, but *at a time when the Bengal Legislative Council was in session*. But this report, too, was marked "*Confidential till considered by the Senate*"; and the Senate considered and adopted it on the 29th July, that is, many days after the close of the July sittings of the Bengal Council.

The reader is aware that the University had applied to Government for a grant of 5½ lakhs of rupees to cover a reported deficit and that it was known that the question of making this grant would be considered at the July session of the Legislative Council. Eventually a grant of 2½ lakhs was given. The first committee's report was ready more than two months before the July session. And it was due even earlier. Why was it kept "confidential" till after the grant had been obtained? Why could it not be considered and adopted by the Senate early enough to be available to members of the Legislative Council? We ask this question for two reasons. The report seeks to prove that the financial management of the Univer-

sity and its general working are not open to the criticisms to which they have been subjected by the Minister of Education and the M. L. C.s. It seeks, too, to prove that the University is an autonomous body, not subject to the kind of official control and inspection under which it has been sought to bring it. The report also strongly criticises the Minister and the M. L. C.s, commenting adversely on the tone and temper displayed, etc. It is also sarcastic. In one word, it is a brave and somewhat defiant report. The question arises, why this display of bravery was not openly made earlier but is published after obtaining the grant? It is certain that it would have been very difficult to obtain a grant if the M. L. C.s had been in possession of this report when the question of the grant was discussed in council.

It should be remembered that Member after Member said in council that the University had "come down", and the Minister gave an assurance that the University was "willing to place financial information before the Government", which is true. We have already said in *Prabasi* that it was right for the council to make the grant if it was satisfied that the money would be properly spent, but not because some party was formerly haughty and had now "come down"—which was an unworthy feeling. But there is no doubt that many members agreed to the giving of the grant because of the Minister's assurance and the prevailing feeling that the University had been humbled and had climbed down.*

That was how the grant came to be given. But now, after the grant has been given comes the report which discloses an altogether different spirit and tone and temper of the

* Dr. Jatindra Nath Maitra said, it seemed to be the desire of some of the members of the Council to see the Vice-Chancellor of the University, who had been referred to as the "autocrat of autocrats", humbled down at their feet.

Babu Kishori Mohan Chaudhuri said that since the University authorities had come down and were willing to submit accounts they should also reconsider the situation.

Mr. S. N. Mullick said there was much in the present activities of the Calcutta University which he deplored. The University had come down and it was time that they should show that they were relenting. He would support the grant on the condition that the University behaved better in future and that the Minister would take steps towards its democratization.

Senate or its boss. The report seems to say : "Who said we had come down? We are spoiling for a fight as ever before!" This may be very clever, but it is certainly nothing better.

The second committee's report which is in considerable part identical with the first, is also "brave" and sarcastic. It devotes a special section to what it sarcastically calls "Choice Sentiments", culled from the speeches of some of the M. L. C.s. If this report had been seen by the M. L. C.s at or before the time of the debate on the grant, the difficulties of getting it sanctioned would have been greatly increased. But the two reports were purposely kept in the dark, furnishing a fresh illustration of the adage, "Discretion is the better part of valour." It would be very enjoyable now to mark the expression in the faces of the outwitted Members of Council at their discomfiture.

The reports comment unfavorably on the tone, temper, language &c., of the Minister and the M. L. C.s; but as it would have been irrelevant to discuss whether the University boss's abuse of the critics of the University on various occasions and the vulgarities of the Calcutta Review (Third Series) were angelic, the committees refrained from such discussion! We refer to the Calcutta Review, as it is an organ of the boss and as there is a similarity in the styles of that review and the reports and some of the contents are common to both.

The two reports contain 96 pages, foolscap folio, of printed matter. It is not possible to discuss their contents within the compass of a note. We shall content ourselves with only a few brief remarks.

We read in the first report :

"Intelligent criticism is impossible without much fuller knowledge of the details of University administration than the Minister can be expected to acquire on a study of budget estimates with or without the aid of experts."

"The most important subject of the two reports is finance. When the first committee was formed, we observed that it contained no expert in finance or accounts, except of course Sir Asutosh Mukherjee, who is an expert in everything. But as he was pre-eminently the person whose administration was the subject of criticism, there should have been other and independent experts. As there were none such,

may it be asked, who were the experts whose "aid" was taken by the other six members of the first committee and the other eight members of the second committee in understanding and unravelling the mysteries of university finance? But if some amount of intelligence and education suffice to make people financial experts, cannot the minister of education be presumed to possess those qualifications?

Prophetic Legislation.

As a specimen of the arguments contained in the two reports, let us quote some sentences common to both. Both quote section 15 of the Act of Incorporation passed in 1857, which runs as follows :—

"The said Chancellor, Vice-Chancellor and Fellows shall have power to charge such reasonable fees for the degrees to be conferred by them, and upon admission into the said University, and for continuance therein, as they, with the approbation of the Governor-General of India in Council, shall, from time to time, see fit to impose. Such fees shall be carried to one General Fee Fund for the payment of expenses of the said University, under the direction and regulations of the Governor-General of India in Council, to whom the accounts of income and expenditure of the said university shall once in every year be submitted for such examination and audit as the said Governor-General of India in Council may direct."

The section was amended in 1921, when the expression "Governor-General of India in Council" was replaced by the expression "Local Government of Bengal."

The reports interpret this section thus :—

Let us now turn to the language of section 15, which, as we have stated, has been in operation since 1857. The fees mentioned in the first sentence of the section have to be carried into one General Fee Fund for the payment of expenses of the University under the direction and regulations of the Government. Apart from the question of the meaning of the expression "direction and regulations," it is obvious that such direction and regulations can apply only to the classes of fees specified in the first sentence, namely, (1) fees for degrees conferred by the Senate, (2) fees for admission into the University, (3) fees for continuance in the University. Under (1) comes the fee of Rs. 5 charged by the University when a degree is conferred *in absentia*; under (2) comes what is known as the Registration fee of Rs. 2; under (3) comes the fee payable by Registered Graduates. The Government is not authorised to issue "direction and regulations" in respect of other classes of fees which the University may charge or other kinds of income which the University may possess.

"The fee of Rs. 5 charged by the University when a degree is conferred *in absentia*" first came to be prescribed and levied about

to its resumption by them. From the days of the inauguration of the Non-co-operation movement, we have not been in favour of students leaving their schools and colleges and lawyers giving up their practice as an indispensable condition precedent to joining the movement. We have urged all along that as consistent and thorough-going non-co-operation in all matters was not being insisted upon or practised, students and lawyers should not be called upon to undergo greater sacrifice than others.

It is better that a lawyer should earn his living in his own way and at the same time do what patriotic work he can, than that he should be a burden on the country.

It would undoubtedly be good for all patriotic movements if there were more ascetic householders in our midst like Mr. Gandhi. But if we have not got the genuine thing, what is the good of camouflaging?

Extension of Calcutta.

Calcutta cannot be made sufficiently healthy merely by attending to its sanitation, water-supply, &c. So long as the fringe areas remain in an insanitary condition, the city, too, will be correspondingly unhealthy. Therefore, it is best to add these areas to the Calcutta Municipality. But this should be done, only if the municipal administration can be made free from corruption and phenomenal sloth and procrastination.

Sir P. C. Ray's Reappointment As Palit Professor of Chemistry.

At a meeting of the governing body of the Sir T. N. Palit Trusts, a letter from Sir P. C. Ray was read to the effect that under the conditions of appointment of a Palit Professor he had vacated his chair on the completion of the sixtieth year of his age. We are glad to note that he has been re-appointed, as the governing body had power to do, to the Palit chair of chemistry for a term of five years longer, it being "necessary in the interests of research." As Dr. Ray is still in full possession of his intellectual powers and of his usual physical vigour and as he continues to train and inspire fresh batches of students, and to carry on research as much as or perhaps more than ever before, the governing body

could not possibly have acted more wisely than it has done.

"All for Independence."

Such is the heading of some paragraphs in a Press Bulletin issued recently by the Philippine Commission of Independence, which show that all political parties in the Philippines are united in their demand for independence. The paragraphs are quoted below.

The most important election that has ever been held in the Philippine Islands will take place on June 6.

Three political parties now have their candidates before the electorate.

Judging by the past, no matter what party is successful, the opponents of Philippine independence are likely to send reports to the United States to the effect that the result of the election is a set-back for independence.

In order to beat our opponents to it, we wish to advise the American people in advance that all three political parties stand for not only independence, but immediate independence.

Therefore, independence is not in any way, shape, form or manner, an issue in the election. The issues are local. No candidate for any office, not even that of dog catcher, no matter how much money he may spend or how popular he may be personally, can be elected in the Philippine Islands if he does not unequivocally pledge himself to work for immediate independence.

Can we not have a similar unanimity as to our greatest political demand, though we may differ as to the means of winning what we want? As far as we can see, it is possible to be unanimous. For the Moderates want Dominion Home Rule, Mr. Gandhi has said that by Swaraj in its political sense he understood Dominion Self-rule, and the Congress by negating a resolution in favour of absolute independence has shown that it does not go beyond what Mr. Gandhi wants.

Scientific Exchange between India and Germany.

Professor Benoy Kumar Sarkar has sent us the following from Germany:—

"The undersigned has the honour to communicate to the authors, learned societies, journalists and publishing houses in India the wishes of some of the scholars, academies and public men of Germany in regard to a possible exchange of books and periodicals between the two countries.

"Owing to the unusually low value of the

German Mark (one Rupee being often equivalent to 70 Marks) it will long remain impossible for the learned men of Germany to buy the Indian publications. But they will be pleased to offer any German books in exchange such as may be desired by the Indian librarians, publishers, authors, research societies, science institutes, and so forth.

"In order to reduce the costs of foreign correspondence, transportation, etc., which are bound to be heavy if the exchange is carried on between individuals at the German and Indian ends, it is suggested that one or two centres be established in India, for example at Bombay, Madras, and Calcutta, under the auspices, say, of the *Sahitya Parishats* or *Sammelans*. These centres will collect the books and periodicals from different parts of the country, forward the same to a specified address in Germany, receive the German collections therefrom and finally circulate or distribute them among the institutions or individuals in India.

"Books and Journals dealing with any and every problem, no matter in what Indian language (not excluding English), will be welcome in Germany. Ancient and medieval Sanskrit, Prakrit, Persian, Arabic, and vernacular texts are also in demand. Arrangements may be made to have the publications announced in lots from time to time, and whenever possible, reviewed in some standard German journals.

"For the present, correspondence may be opened immediately with Geheimer Regierungsrat Professor Dr. Heinrich Lueders, Akademie der Wissenschaften, Unter den Linden 38, Berlin."

"Nature Mysterious".

The tide approaches the painfully longing, painfully contracted branch of a tree. It died before the water could reach it and now it blesses the late-comer

by dropping the last withered leaves on its silvery surface. Clouds pass by on a sky of darkness, and nothingness stretches over the calm sea which has left on its shore the deadly heaviness of lingering stones. Surely they are tombstones, for nature has died—or may be, they are seals of a hidden life. And suddenly the same tree which was dead just now, radiates with the golden green perfume of tender-fresh leaves, which are dead and alive at the same time. And behind them she quietly is present bodily but her face turns away to the clouds and to the dark motionless depth. Her glowing halo spreads far over the sky.

Coming and parting is the contact of water and earth; life and death grow out of one root. They render homage to Her, whose mind dwells in the infinite.

But the picture reveals connections of deeper reality than words can do. Shy and sensitive lines pass through a dream of colours and the myth of the "sleeping beauty" has become an everlasting state, surrendered to the loving caress of *Asit Kumar Haldar's* imagination.

STELLA KRAMRISCH

A Correction.

In the June number of the *Modern Review* I published a statement which implied that it was practically certain that some of the strikers had wrecked the Punjab Mail. It has been pointed out to me by the Editor of 'Swadharma' that it is unfair to charge men with doing a thing which has not been proved against them. I agree with the editor of 'Swadharma' and regret that I made an unfair statement.

C. F. A.

Common Room
Harrison Road



SHERBET

By the courtesy of the artist, Mr. Deviprasad Roychoudhury.

U. RAY & SONS CALCUTTA.

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LETTERS FROM ABROAD

BY RABINDRANATH TAGORE.

S. S. Morea, July 5, 1921.

I KNOW I need not write to you, for I am travelling towards your own nest in the Venu Kunja.* But the steamer is an ideal place for letter-writing. If ever I have the chance to visit Baghdad or Samarkhand, I am sure to go out shopping, simply because shopping will have a value for its own sake; it will be so delightfully unnecessary. But White-away Laidlaw! It is a humiliation to have to go there—to prove that man is compelled to sacrifice his precious leisure and even his good taste to the petty needs of respectability.

In a steamer, I sit down to write letters, not because it is necessary, but because it is natural, and consequently above all needs. Land has its claims upon you in return for its hospitality, but sea has none; it repudiates humanity with a magnificent indifference; its water is solely occupied in an eternal dialogue with the wind—the two inseparable companions, who retain their irresponsible infancy as on the first day of their creation.

Land imposes on us our missions of usefulness, and we have to be occupied with writing lectures and text-books; and our guardians have the right to rebuke us,

* Literally, 'The Bamboo Cottage,' a thatched house at Santiniketan.

when we waste good paper in making literary paper-boats. But the sea has no inspiration of moral obligation for us; it offers no foundation for a settled life; its waves raise their signals and have only one word of command: "Pass on."

I have observed, on board a steamer, how men and women easily give way to their instinct of flirtation, because water has the power of washing away our sense of responsibility, and those who on land resemble the oak in their firmness, behave like floating sea-weed when off the sea. The sea makes us forget that men are creatures who have their innumerable roots, and are answerable to their soil.

For the same reason, when I used to have my dwelling on the bosom of the great river Padma, I was nothing more than a lyrical poet. But since I have taken my shelter at Santiniketan, I have developed all the symptoms of growing into a schoolmaster, and there is grave danger of my ending my career as a veritable prophet! Already everybody has begun asking me for 'messages'; and a day may come when I shall be afraid to disappoint them. For when prophets do appear unexpectedly to fulfil their mission, they are stoned to death; and when those whom men warmly expect

to be prophets, fail to act their part to the end, they are laughed to extinction.

The former have their compensation; for they fulfil their purpose, even through their martyrdom. But for the latter, their tragic end is utter wastefulness; it satisfies neither men, nor Gods.

Who is there to save a poet from such a disaster? Can anybody give me back my good-for-nothingness? Can anyone restore to me the provision with which I began my life's journey to the realm of inutility? One day, I shall have to fight my way out of my own reputation; for the call of my Padma river still comes to me through this huge and growing barrier. It says to me,—"Poet, where are you?" And all my heart and soul try to seek out that poet. It has become difficult to find him. For the great multitude of men have heaped honours on him, and he cannot be extricated from under them. I must stop here,—for the ship's engine is throbbing in a measure which is not that of my pen.

S. S. Morea, July 6, 1921.

I suppose you have read in the newspapers that in Europe I met with an enthusiastic welcome. No doubt, I was thankful to the people for their kind feelings towards me; but somehow, deep in my heart, I was bewildered,—almost pained.

Any expression of feeling by a great multitude of men must have in it a large measure of unreality. It cannot help exaggerating itself simply because of the cumulative effect of feeling in the crowd-mind. It is like a sound in a hall, which is echoed back from innumerable corners. An immense amount of it is only contagion,—it is irrational and every member of the crowd has the freedom to draw upon his own imagination for building up his opinion. Their idea of me cannot be the real me. I am sorry for it and for myself. It makes me feel a longing to take shelter in my former obscurity. It is hateful to have to live in a world made up of other people's illusions. I have seen people press round me to touch the hem

of my robe, to kiss it in reverence,—it saddens my heart. How am I to convince these people that I am of them and not above them, and that there are many among them who are worthy of reverence from me?

And yet I know for certain, that there is not a single individual in their midst who is a poet as I am. But reverence of this kind is not for a poet. The poet is for conducting ceremonial in the festival of life; and for his reward he is to have his open invitation to all feasts wherever he is appreciated. If he is successful, he is appointed to the perpetual comradeship of man,—not as a guide, but as a companion. But if, by some mad freak of fate, I am set upon an altar, I shall be deprived of my own true seat,—which by right is mine and not another's.

It is far better for a poet to miss his reward in this life,—rather than to have a false reward, or to have his reward in an excessive measure. The man, who constantly receives honour from admiring crowds, has the grave danger of developing a habit of mental parasitism upon such honour. He consciously, or unconsciously, grows to have a kind of craving for it, and feels injured when his allowance is curtailed or withdrawn.

I become frightened of such a possibility in me, for it is vulgar. Unfortunately, when a person has some mission of doing some kind of public good, his popularity becomes the best asset for him. His own people most readily follow him, when other people have the same readiness,—and this makes it a matter of temptation for such an individual. A large number of his followers will consider themselves as deceived by him, when the fickle flow of popularity changes its course.

My International University is sure to create such a risk for me. And yet the fulfilment of my life is never in any ambitious scheme such as this. And therefore a voice of warning is constantly troubling me in my heart. It cries:

"Poet, fly away to your solitude."

Curiously enough, it is an ambition which is not my own. It comes with a pressure from the outside. I am urged to

make ready a field in which other people will find their best opportunity,—and by some chance I happen to be the only man who can help them.

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S. S. Morea, July 7, 1921.

In this modern age of the philosophy of relativity, I suppose I cannot claim for myself the quality of absolute poet-dom. It is evident that the poet in me changes its feature and spontaneously assumes the character of the preacher with the change of its position. I have evolved in me a certain philosophy of life, which has in it a strong emotional element; and therefore it can sing as well as speak. It is like a cloud that can break out in a shower of rain; or merely tinge itself in colours and offer decorations to the festival of the sky. For this reason, I give rise to expectations, which are almost of a contrary character,—I am asked to give gladness, and I am asked to give help.

To give gladness requires inspiration, to give help requires organisation,—the one depends principally upon myself, and the other upon means and materials that are outside me. Here come in difficulties, which make me pause. Poesy creates its own solitude for the poet; the consequent detachment of mind, which is necessary for creative life, is lost or broken when the poet has to choose a constructive programme. The work of construction requires continuous employment of attention and energy,—it cannot afford to grant leave to the poet to retire and come to himself.

This creates conflict within my nature and very often makes me think that the guidance of the Good is not always for the the Best. And yet, its call being natural to me, I cannot ignore it altogether. But what constantly hurts me is the fact, that in a work of organisation I have to deal with and make use of men, who have more faith in the material part than in the creative ideal. They do not have the faith to remember that, in all true works, the ideal is not the guiding principle only, but also the destination; that the per-

fection of the song is not only in the end, but all through the course of the singing.

My work is not for the success of the work itself, but for the realisation of the ideal. But those, in whose minds the reality of the ideal is not clear; and love for the ideal is not strong, try to find their compensation in the success of the work itself; and they are ready for all kinds of compromise.

I know that the idea which I have in mind requires the elimination of all passions that have their place in the narrow range of life; but most people believe that these passions are the steam power, which gives velocity to our motives. They quote precedents: they say that pure idea has never achieved any result. But when you say that the result is not greater than the idea itself, then they laugh at you!

During the last fourteen months of my campaign for an International University, I have said to myself over and over again: "Never let your pride be hurt at any prospect of failure; for failure can never affect truth. Strenuously keep all your attention on being true." My weakness creeps in where I love. When those whom I love feel exultant at the expectation of success, it urges me to procure this toy for them.

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S. S. Morea, July 8, 1921.

I must not exaggerate. Let me admit that the realisation of ideals has its external part, which depends for its development upon materials. And materials—both human and non-human,—offer resistance. To be overcoming such resistance is success, and therefore it must not be lightly spoken of.

But what I had in my mind was this, that the mastery of grammar and the creation of literature may not coincide. Emphasis upon grammar may hinder perfectness of expression. Success in materials may go contrary to the fulfilment of ideals. For material success has its temptation. Often our idealism is exploited for the sake of obtaining success,—we have seen that in the late war. In consequence

the battle has been won, but the ideal has not been reached.

Ever since the scheme of the International University has been made public, the conflict in my mind has been unceasing—the conflict between the vision of the ideal and the vision of success. The plan itself is big and has a great scope for the ambition of men, who love to show their power and gain it. It is not merely ambition which lures our minds; it is the wrong value which we set upon certain results. To be certain of the inner truth requires imagination and faith, and therefore it is always in danger of being missed, even when it is near at hand,—whereas external success is obvious.

You remember how Chitra, in my play of that name, became jealous of the physical beauty lent to her by the Gods,—because it was a mere success, not truth itself. Truth can afford to be ignored, but not to be allied to unreality for the sake of success.

Unfortunately, facts are cited to show that all over the world the prudent and the wise are in the habit of making pact with Mephistopheles to build roads to reach their God. Only they do not know that God has *not* been reached,—and that success and God are not the same thing. When I think of all this, I feel a longing for the simplicity of poverty, which like the covering of certain fruits, conceals and protects the richness and freshness of the deeper ideal. All the same, as I have said, the pursuit of success must not be abandoned for mere want of energy and spirit. Let it represent our sacrifice for the truth and not for itself.

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S. S. Morea, July 9, 1921.

All true ideals claim our best, and it cannot be said with regard to them, that we can be content with the half, when the whole is threatened. Ideals are not like money. They are living reality. Their wholeness is indivisible. A beggar woman may be satisfied with an eight anna bit, when sixteen annas are denied her; but a half-portion of her child she will never consent to accept!

I know that there is a call for me to work towards the true union of East and West. I have unconsciously been getting ready for this mission. When I wrote my Sādhana lectures, I was not aware that I had been fulfilling my destiny. All through my tour, I was told that my Sādhana had been of real help to my western readers. The accident which made me translate Gitanjali, and the sudden and unaccountable longing which took me over to Europe at the beginning of my fiftieth year,—all had combined to push me forward to a path, whose destination I did not clearly know when I first took it. This, my last tour in Europe, has made it definitely known to me.

But, as I have said before, the claims of all great ideals have to be fully paid. Not merely the negative moral injunction of non-violence will suffice. It is a truism to say that the creative force needed for true union in human society is love. Justice is only an accompaniment to it, like the beating of a tom-tom to the song. We in the East have long been suffering humiliation at the hands of the West. It is enormously difficult for us, either to cultivate, or express, any love for Western races,—especially as it may have the appearance of snobbishness or prudence. The talk and behaviour of the Moderate Party in India fail to inspire us because of this,—because their moderation springs from the colourless principle of expediency. The bond of expediency between the powerful and the weak must have some element in it which is degrading. It brings to us gifts for which we can claim no credit whatever, except perhaps persistency of expectation and un baffled employment of importunity.

Self-sacrifice on the part of the gainer, and not solely on the part of the giver, imparts true value to the gift. When our claims are feeble, and our method of realising them is altogether unheroic, then the very boons granted to us make us poorer.

That is why the Moderates in India look so pitifully obscure by the side of the Extremists. I feel almost certain that Englishmen themselves are secretly

ashamed of their partnership with a party suffering from the last stages of moral anaemia.

However, my point is that, as an idealist, it is immensely difficult for me to nourish any feeling of love for those people, who themselves are neither eager to offer it to us, nor care to claim it from us. But let me never look at that condition as an absolute one. There are screens between us, which have to be removed,—possibly they are due to the too great inequality of circumstances and opportunities between the two parties. Let us, by every means in our power, struggle against our antipathies,—all the while taking care to keep wide open channels of communication through which individuals, from both sides, may have facilities to meet in the spirit of good fellowship. I cannot tell you how thankful I feel to you, who have made it easier for me to love your people. For, your own relationship with India has not been based upon sense of duty, but upon genuine love. It makes me feel sad when I see this lesson of your love being lost,—when it fails to inspire our people with the realisation that love of humanity is with you far truer than patriotism.

I deeply regret that you could not accompany me in my last tour in Europe, though I understand the reasons that prevented you. If you had been with me you would have been able fully to realise the great truth of the mission we have undertaken. To the majority of my countrymen, the course of experience, through which I passed, will ever remain vague; and my appeal to them to view the history of our own country in the large background of humanity is not likely to carry any force. For my work, I shall ever depend upon your comradeship; and therefore I feel sad, that the reality of the ideal, which has possessed me, has missed its one signal chance of coming close to your heart. The perspective against which you have been recently setting up your scheme of life has been vastly different from mine. You have taken up responsibilities that may have to follow their own channels away from those that

I shall have to choose; and the loneliness of my task, which has been my fatality in my past life, will follow me to the end of my days. But I must not complain. I shall follow the call of my providence, and I know, that to respond to it, in my own manner, is fulfilment in itself, whatever may be its results.

S. S. Morea, July, 1921.

For the last fourteen months my one thought was to bring India into touch with the living activities of the larger world of humanity. It was not because I thought that India would be the sole gainer by this contact, but because I was certain that when the dormant mind of India was roused from its torpor, she would be able to offer something for the needs of the human race which would be valuable.

Through different modes of political co-operation and non-co-operation, India has assumed up to the present an attitude of asking boons from others. I have been dreaming of some form of co-operation, through which she would be in a position to offer her own gifts to the world. In the West, the mind of man is in full activity. It is vigorously thinking and working towards the solution of all the problems of life. This fulness of intellectual vigour itself gives its inspiration to mental vitality. But in our Indian Universities, we simply have the results of this energy,—not the living velocity itself. So our mind is burdened and not quickened by our education. This has made me realise, that we do not want schoolmasters from the West, but fellow-workers in the pursuit of truth.

My aspiration for my country is that the mind of India must join its own forces to the great movement of mind, which is in the present-day world. Every success that we may attain in this effort will at once lead us directly to feel the unity of Man. Whether the League of Nations acknowledges this unity or not, it is the same to us.—We have to realise it through our own creative mind.

The moment that we take part in the

building up of civilisation, we are instantly released from our own self-seclusion,—from our mental solitary cell. We have not yet gained the confidence, that we have the power to join hands with the great builders,—the great workers of the world. Either our boastfulness breaks its voice in unnatural shrieking, or our self-denunciation makes an abnormal display of itself in an aggressive fluster of humility.

But I am certain that we have every claim to this confidence, and we must do everything to realise it. We do not want bragging; we need for ourselves the dignity of the man, who knows that he has some purpose to fulfil for all people and for all time. This has made me bold to invite students and scholars from different parts of the world to an Indian University to meet there our students and scholars in a spirit of collaboration. I wonder if this idea of mine will find any response in the hearts of my countrymen of the present day. But are you free to render me full help in this difficult undertaking?

S. S. Morea, July 13, 1921.

In our music, each *ragini* has its special scale in which some notes are absent and some are added, and the sequence of them is different in different *raginis*. The idea of India in my mind has its different *raginis*, presenting different aspects.

During my absence in the West, my idea of India had its own special grouping of notes, and consequently the vision had its own special emotional value. When, in my travels, I was communicating with you, I had not the least notion that your India and mine were vastly different at that moment. I came to be aware of this fact, when, at Aden, a number of Indian newspapers of different dates came into my hands. I felt for the first time in these fourteen months, that I would have to make another attempt at adjustment between my aspiration and my country.

But misgivings come to my mind as to whether any proper adjustment will be possible. I hate constant conflicts and bickerings,—always to be shouting at

the top of my voice in order to make myself heard above the shouts of other parties.

The India, about which I had been dreaming, belongs to the world. The India which I shall reach shortly, belongs tremendously to itself. But which of these must I serve?

Months ago, while sitting each day at my window in a New York Hotel, my heart had been aching morning after morning for the time of my return,—the day that should bring me back to the arms of Mother India. But to-day my heart is sad,—like this dark heaving sea, under the rainy sky. I have been wondering in my own mind, during the last few days, whether it was not my mission to remain in Europe at least another year, where I was asked to stay. But it is too late now. From this time forward, I must make the effort to train my attitude of mind to a condition for which I am not yet ready.

S. S. Morea, July 14, 1921.

There is an idealism, which is a form of egotism, egregiously self-assertive. The confidence which one has in one's own ideas may not rise from an unmixed love of truth. It may be a subtle form of bigotry of self. There is an idealism, ready to kill freedom in others, in order to find freedom for its own plan.

I feel, at times, afraid lest such a tyranny of idealism should ever take possession of my own mind. For it would mean that my faith in truth had grown weaker than my faith in myself. Pride of self insidiously creeps into our schemes for ameliorating the conditions of our fellow human beings; and when failure occurs, we are hurt because the schemes are *our* schemes.

Egotism of this kind is blindly oblivious of other peoples' missions in life. It tries to impose one vast monotony of task upon individuals who have temperaments and capacities fit for other kinds of work. It is like the tyranny of conscription, which compels teachers to dig trenches and poets to kill their fellowmen,—and

this, being against God's own purpose, is terribly wasteful. In fact, all tyrants in idealism try to usurp the rights of Providence for their own purposes.

The gloom of sadness, which has been brooding over my mind for the last few days, must be the shadow of my own egotism, whose flame of hope is dimmed by a fear. For some months, I was feeling sure that everybody would think my thoughts and carry on my work. But this confidence in me and in my plan has suddenly found a check and I am apprehensive.

No, this is wrong for me, and it is also a source of wrong for others. Let me be glad because a great idea, with all its beauty and truth, has alighted upon my mind. I alone am responsible for carrying out its commands. It has its own wings of freedom to bear it to its own goal; and its call is music and not an injunction. There is no failure for truth,—failure is only for me,—and what does that matter?

Henceforth, I shall have the chance of talking with you face to face. Yet distance has its own significance, and letters have their power of speech, which tongues do not possess. And therefore, when we shall meet, some part of our thoughts will remain unuttered for the want of a great medium of space and silence between us.

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S. S. Morea, July 16, 1921.

Before I finish this last letter to you, my friend, let me thank you with all my heart for your unfailing generosity in sending me letters all through my absence

from India. They have been to me like a constant supply of food and water to a caravan travelling through a desert. I was sorely in need of them during the dreary months I spent in the United States. I promised to myself that I should try to pay you back in kind. I think I have kept my promise, and I hope you have got my letters in a regular weekly series, unless there have been gaps owing to the suspicions of the professional eavesdroppers who watch over the destinies of the British Empire.

I suppose that the first few weeks I was lazy and depended upon Pearson to supply you with our news,—and therefore now I am busy in making up for the deficits. But about one thing I can never hope to compete with you. As a letter-writer you are incomparable! Mine are no more letters than lobsters are fish! They are like fragments of a book; like meteors that are shot off a planet. They are shot at you, and with a flash most of them vanish into ashes; whereas yours come down like showers of rain upon the thirsty land. Yet you must consider one thing in my favour,—it is that I am heavily handicapped in my race with you, because I write in a language which is not my own, and this greatly adds to the original inertia I always have to overcome in writing any letter in any language whatsoever. On the other hand, writing letters is as easy to you as it is easy for our *Sal* avenue to put forth its leaves in the beginning of the spring months. However, I wonder if even you will be able to cope with my correspondence on my return! It has grown amazingly exuberant. Good bye.

SERPENT-WORSHIP IN MALABAR

ITS ORIGIN AND SIGNIFICANCE.

THE origin and development of the serpent-cult in Malabar is of interest not only from a religious but also from a historic and ethnic point of view. While some associate serpent-

worship with the adoration of the phallic emblem, others think that it had its origin in sun-worship. In almost every country there is some tradition, if not actual practice, of serpent worship. It

may be traced from the low level of the culture of the Red Indian to the higher plane of Hindu civilization. We can trace the belief in the supernatural character of the serpent among the ancient Chaldeans, Egyptians, Greeks, Romans, Hebrews, Persians, and even amongst the early Christians.

Even after the introduction of Christianity, traces of sun- and serpent-worship remained in Syria and other parts of Western Asia. The Gnostics not simply adopted a curious blending of this ancient form of religion with their ritual, some of them even actually worshipped the serpent. The Manicheans held the serpent to be a beneficent agent.† Major Oldham thinks that the legend of St. George and the Dragon, although it assumed its present shape in Christian times, was probably founded upon an older story.‡

The Red Indians built temples to serpents. Other tribes on the continent of America traced their descent from a serpent ancestor. It has been said that

"The serpent has been selected of all animals as the distinctive type or emblem of wisdom. Its silent gliding motion, its habit of making haunts near human households, like an animal easily domesticated, and yet retaining its native fierceness, the remarkable effects of snake-bite where death almost immediately follows and yet without dismemberment, with a little or no loss of blood and with hardly any perceptible mark of a wound, making it appear as if the soul of the dead man had been drawn out by the serpent and dwelt in it; all these are phenomena calculated to impress the mind most forcibly."

Again Froude says :

"The snake throughout the East is the symbol of knowledge and immortality. The serpent with his tail in his mouth (an ancient Persian symbol) represents the circle of eternity. The serpent, in annually shedding its skin, was supposed to renew its life for ever. This casting off of the slough is regarded as an emblem of resurrection and immortality."

Here then we have a clear indication as to why so many races in the early stages of their civilization came to regard the

serpent as supernatural. It is worthy of note that while many religionists worshipped the animal as endowed with divine attributes, Christian tradition pointed to the 'Arch-enemy of God and man' as 'enclosed in serpent, inmate bad'. In the form of a serpent did Satan tempt the 'Mother of Mankind' to eat of.....

.....the fruit
Of that forbidden tree whose mortal taste
Brought Death into the world, and all our woe

The serpent approached Eve.

"Not with indented wave,
Prone on the ground, as since, but on his rear,
Circular base of rising folds, that tower'd
Fold above fold a surging maze; his head
Crested aloft and carbuncle his eyes;
With burnisht neck of verdant gold, erect
Amidst his circling spires, that on the grass
Floated redundant: pleasing was his shape,
And lovely, never since of serpent kind
Lovelier....."

In this lovely garb did the "Enemy of mankind" lure Eve into 'Man's first disobedience.' Christian tradition also pointed to a time when one "greater man"

"A Virgin is his mother, but his sire

The Power of the Most High ;"

should arise who would "bruise the serpent's head." As the Evil Angel, Satan tempted "the third part of Heaven's Host" and as a punishment for this he was cast into the region of eternal fire. With this may be compared the Hindu tradition of the destruction of Kaliya the great but wicked serpent-king by Krishna. Paintings of the combat between the two show Krishna bruising the head of the serpent by treading upon it, even dancing upon it. The Christian and the Hindu legends both point to the punishment of the 'Infernal Serpent.'

Snakes have a conspicuous niche in the Hindu Pantheon. Vishnu reposes on the serpent Sesha, the one with a thousand heads and thousand tongues, an emblem perhaps, of wisdom. Siva wears the serpent round his neck as an ornament. Both gods delight in their company. The Krishna temple at Ambalopuzho is as much the abode of snakes of the hooded species as the Siva temple at Vykom, both in the Travancore State. With the Hindus, the fifth day of the bright half of the

* Mosheim, *Inst. Eccles. Hist.* V. 81.

† *Ibid* 109.

‡ *The Sun and the Serpent*, p. 195.

month of Sravana, called *Nāgapanchami* is "sacred to the demi-gods in the form of serpents who are enumerated in the *Padma* and *Garuda Puranas*." The story of *Kadru* and *Vinata* and their progeny as related in the *Mahabharata* shows with what superstitious regard the serpent-race was looked upon by the early Aryans.

The veneration for the serpent is intimately connected with the worship of the Sun, says Major Oldham, and thus closely related to the orthodox Hindu religion. He considers that the hooded serpent was a token of the people who claimed descent from the Sun and that the Naga demigods who are described in the Brahmanical writings as "The Celestial serpents belonging to Surya (the Sun God) were deified chiefs of the solar race." He points out that the Asuras and Sarpas of the *Rig-Veda*, the Asuras and Nagas of Manu and the *Mahabharata* and Asuras and demons of Brahmins, all represented hostile tribes, who opposed the Aryan invasion. These Asuras, Dasyus or Nagas with whom the Aryans came in contact on approaching the borders of India, were no savage aboriginal tribes, but a civilised people who had cities and castles built of stone. One of their great cities was *Pātāla*, the capital of the territory which bore the same name, and which appears to have been included in the dominions of Vritra the great Ahi. The Asuras are identified with the Dravidians some of whom had made early settlements in the South of India. The earliest civilization of Southern India is generally ascribed to the Dravidians, and most authorities consider that the Dravidians came from Northern India. It has been supposed that they were displaced by the invading Aryans. Dr. Caldwell, a very eminent authority, asks, "Were Dravidians identical with the Dasyus, by whom the progress of the Aryans was disputed and who were finally subdued and incorporated with the Aryan race, as their serfs and dependants?" "Here as elsewhere," observes Major Oldham, "it is assumed that the Aryans were conquerors, who reduced the

Asuras to slavery. It has already been shown, however, in these pages that this was not the case. We have seen that there was a fusion of the two peoples. We have also seen that, whatever may have been the fate of the aborigines, the Asuras, were not subdued by the Aryans, and never became their serfs or dependants, but were gradually converted to Aryan usages". He goes on to point out what Dr. Caldwell himself says: "Neither the subjugation of the Dravidians by the Aryans nor the expulsion from Northern India of the Southern Dravidians by the Aryans, is recognised by any Sanskrit authority or any Dravidian tradition."* However, the Northern Dravidians had in very early times established colonies in the South. A legend of the *Mahabharata* relates how *Kadru*, mother of serpents, compelled *Garuda* to convey her sons across the sea to a beautiful country, in a distant region, which was inhabited by the Nagas". After encountering a violent storm and great heat the sons of *Kadru* were landed in the country of Kamanika, on the Malabar Coast.† Here we may remember that Malabar is styled by Sanskrit writers *Ahi Desa*, i. e. the country of the Ahi (Ahi) or the territory of the serpents, the *Aiorum Regiè* of Ptolmey, and that in the *Rig Veda* the term *Ahi* is applied to the Asuras or Dasyus.

The Dravidian colonies, some of which may have been established before the Aryans entered South India, appear to have been founded by expeditions sent, some by sea, from *Pātāla* and other ports and some by land.

Ancient Malabar legends refer to conflicts between the Hindu colonists of later times, said to have been led by the warrior Sage Parasurama, and the Nagas from *Pātāla*, whom they found in possession of the country. The *Keralot-patti* says that the first Brahman colonists of Parasurama did not remain, because they were not able to bear the incessant attacks of the serpents which infested the country. It adds that Karala

* pp. 148-9.

† Oldham, p. 60 - I.

was for some time under the undisturbed control of "Nagathanmar", serpents.* Parasurama, incarnation of Vishnu as he is asserted to be, was unable to subdue the Nagas; he is said to have made a compromise by allotting a portion of the Brahman's estate or *Brahmaswam* to the Nagas, ordering the Brahmans to regard them as their *Sthaladevam* or *Bharadevata*, i. e. tutelary or patron deities. The Brahmans were also ordered to propitiate them by offering *Bali* (sacrifices) and *Pujas* (offerings). And it is said that the serpents were pacified by this. Who can doubt that this legend refers to the actual conflict that took place at one time between the Dravidian Naga settlers from *Patala* and their Aryan rivals?

Major Oldham refers to inscriptions of the 10th and 11th centuries which show that several of the chiefs of south-western India claimed to have been born of the race of the Nagas, to have held the *Nagadhwaaja* or serpent banner, and to have had the hereditary title of "Supreme Lord of Bhogavati". They thus claimed direct descent from the Naga Rajas of *Patala*. A part of the country of Canara was called in inscriptions Nagarkhanda or the territory of the Nagar people.

We know that the worship of the hooded serpent, the *Nalla Pampu* or good snake, is as prevalent in the south as among the Dravidian races in the north. The offerings made to living serpents as well as to their sculptured representation consist of milk, flour, fruit and grain, which are not the usual food of snakes but are the food of men. Flowers and lights are also offered as to ancestors. We find, too, that should a cobra be killed, it is burned as if it were a human being. It is said that the serpents who dislodged the early Brahman colonists from Malabar had human faces. We see that the serpents in Malabar are worshipped in *Kavos* or groves and it is just so in many of the Punjab villages. There, too, as in Malabar, the groves are

left untouched by axe or spade. It is significant that the name of the serpent prefixed to the designation of the Mannarsala Nambiadi, the arch-priest of serpent worship in Travancore is that of *Vasuki* the Naga Raja of *Patala*, the deified hero of the Naga people in Northern India. In Malabar, the region of the Nagas, who contested the right to hold the land with the Aryans, was known as *Nigalokam* or *Patalam*. The language used in the services at the unorthodox serpent-shrines is the local Dravidian dialect, while in the Brahmanical temples the worship of the orthodox deities is conducted in Sanskrit, as witness in the most important serpent temples at Nagarcoil and Mannarsala—both in the Travancore State.*

The Dravidian people of South India have been divided from ancient times, into *Cheras*, *Cholas* and *Pandyas*. Chera, or Sera (in old Tamil, Sarai) is the Dravidian equivalent of Naga; Chera-Mandala, therefore, has the same meaning as Naga-Mandala, Nagadvipa or the Naga country. This seems to point distinctly to the Asura origin of the Dravidians of the South. But in addition to this, there still exists, widely spread over the Ganges Valley, a people who call themselves Cheras or Seoris, and who claim descent from the serpent-gods. The Cheras are of very ancient race, they are believed to have once held a great portion of the valley of the Ganges which was occupied in very early times by Naga tribes. There can be little doubt that these people are the kinsmen of the Dravidian Cheras. These have some peculiar customs amongst them which seem to connect them with the Newars of Nepal; and the Newars have many customs in common with the Newars of Malabar. Property amongst the Newars descended in the female line, their sister's sons and not the issue of their own loins being their heirs. This is still the Malabar Law of inheritance. Other affinities and likenesses, between the Newars and the Nairs, such as similarity in marital relations, in

* The Keralotpatti describes these serpents as "having human faces". A Sketch of the Dynasties of Southern India p. 55. Note 1 Robert Sewell.

* Ib. p. 149-50; Census Report of Travancore for 1891, vol. I.

architecture, and in name, may also be referred to.

Major Oldham refers to an inscription discovered by Col. Todd at Kanswah near the river Chambal in which a Raja called Salindra, "of the race of Sarya, a tribe renowned amongst the tribes of the mighty" is said to be ruler of Takhya.* He then identifies the Takhya of the above inscription with the kingdom of the Panjab of the same name visited by Hiuen Tsang, the Chinese Traveller, and observes that the Naga people of Takhya were known also by the name of Saraya. A tract of country called Saraj or Seoraj where the Naga demigods are the chief deities worshipped, situated in the outer Himalayas between the Sutlej and the Beas valleys, is also mentioned. There is yet another Seoraj in the upper Chenab valley and this too is occupied by a Naga-worshipping people. The name Saraj or Seoraj appears to be the same as the Saraya of Col. Todd's inscription. Major Oldham argues that this "is the alternative name of the Cherus of the Ganges valley. It also seems to be identical with Sarai, which, as we have already seen, is the old Tamil name for the Chera or Naga. Apparently, therefore, the Saryas of Takshya, the Saraj people of the Sutlej valley, the Seoris or Cherus of the valley of the Ganges, and the Cheras, Seras, or Keralas of Southern India, are but different branches of the same Naga-worshipping people".† We have the authority of Dr. Caldwell that "the name Chera and Kerala were originally one and the same, and it is certain that they are always regarded as synonymous in native Tamil and Malayalam lists," and the Rev. Mr. Foulks observes that "Chera and Kerala denote the same country, the term Kerala being but the Canarese dialectical form of the word Chera."‡ Dr. Gundert defines the word Keralam as "Cheram the country between Gokarnam and Kumar".§ Major Oldham also refers to the similarity in name between the Kiras of the Himalayas—where

the term Kira means a serpent and the Kiras, Cheras, or Keralas of the South, and, while guarding himself against the tendency to jump at conclusions from such delusive coincidences, observes :—

"Similarity of name is not always to be trusted, but here we have something more. These people whose designation is apparently the same, are all of solar race; they all venerate the hooded serpent and they all worship as ancestors, the Naga demigods."*

Major Oldham then examines the evidence afforded by language and finally comes to the conclusion, that the Dravidians of the South of India, were of the same stock as the Asuras or Nagas of the North". It may also be noted in this connection that a Scythian origin of the Nairs has been recently advanced.† It is suggested that the Modern Nairs are the representatives, if not the descendants, of the original Naga settlers and that the word *Nair* is but another form of *Nagar*—the plural of the word *Naga*. It has also been suggested that both the Brahmans and Sudras (Nairs) of Malabar are of homogeneous descent and that they are of a primeval Turanian race.‡ If there is anything in these suggestions the prevalence of serpent-worship in Malabar is easily accounted for.

Dr. Caldwell observes :—"Seeing the Northern vernaculars possess with the words of Sanskrit a grammatical structure, which in the main appears to be Scythian, it seems more correct to represent those languages as having a Scythian basis with a large and almost overwhelming Sanskrit addition, than as having a Sanskrit basis with a small admixture of a Scythian element".

The earlier Asura or Naga colonies to South India must have left the North long before the fusion of the Asuras with the Aryans with the result that the Dravidian languages of Southern India retain a more intimate connection with the Scythian or Turanian tongues than the northern verna-

* p. 158.

† p. 159.

‡ Salem District Manual.
Mal. Dict.

* P. 160.

† Malabar Quarterly Review Vol. I p. 20.

‡ Native Life in Travancore p. 178—The Rev. S. Mateer.

Gram : Drav. Lang : Intro p. 58.

culars. Since the conquest of Southern India by the Aryans the one prominent feature we notice is the sustained endeavour made to enrich the Dravidian vernacular with the Sanskrit grammatical forms and words and at this moment it is the pride of the Malayalam language to claim a larger admixture of Sanskrit than in any other Dravidian language of Southern India.

A close and careful study of the facts and circumstances set forth above inclines one to associate the serpent-worship of

the Nayers, who form the chief inhabitants of Kerala, with their ethnic origin in common with those that still practice that worship to a large extent in other parts of India. And it will not be far too wrong to suppose that the Aryan colonists from the North in their anxiety to absorb the Dravidian races they found inhabiting the land and bring them within the fold of Hinduism, appropriated the primitive gods of the Dravidians and gave them a place in the Hindu pantheon.

K. P. PADMANABHA MENON.

APPA SAHEB, THE RAJA OF NAGPUR

III

THE new terms which were imposed on the Raja, were very galling and humiliating, and the slender resources left to him were such as he could hardly maintain his dignity with as a reigning prince, so that he was obliged to propose to the Resident the cession of his principality in lieu of a pension. The Governor-General writes :

"It is proper to notice in this place a proposal made by Appa Sahib to Mr. Jenkins, for transferring to the British Government on certain conditions, the whole of the possessions of the State of Nagpore, himself retaining the name and form of sovereignty alone, and receiving a stipulated share of the revenues. This project he wished to substitute, instead of completing the arrangements detailed in the draft of the proposed definitive treaty, which would have left in the hands of the Rajah, under prescribed limitations, the administration of the territories to the State of Nagpore."

But this arrangement did not suit the Government of India. Because they knew that the revenues of the Nagpur state would not be sufficient to meet the charges which they had imposed on that prince in the shape of the subsidiary alliance and Civil and Military administration and then to pay the Raja a pension which would enable him to maintain his dignity and respectability. Accordingly, the Raja's proposal was declined. The Governor-General wrote to the Secret Committee of the East India Company :—

"After giving my most deliberate attention to the plan, suggested by the Rajah, it seemed to me that your financial interests would be better consulted by adhering to the arrangement originally contemplated.

Excluding from the calculation, on both sides of the question, that portion of our military expenditure which, under any plan, would be incurred for the defence of the country and the support of the new order of things, I was of opinion that it would be more beneficial to us to obtain possession of a territory yielding a revenue of twenty lacs of rupees annually, unburthened by any other charge than that of the requisite civil establishments, than to undertake the management of a country producing annually sixty lacs of rupees, encumbered with provisions for the Rajah, his family, and the principal officers of his Government, as well as with the debts of the Rajah. The large establishments, moreover, which it would be necessary for us to maintain, from the nature of a considerable portion of the territory, and its distance from the seat of our Government, might be found much out of proportion to the pecuniary value of the possession."

It cannot be denied that the Raja consulted the interests of his subjects when he proposed to the British government to take his territory and give him a pension. But it would not have paid the British government to have done so. The Governor-General's own words quoted alone, conclusively prove that the Raja was called upon to make such payments to the British government as his exchequer did not and could not allow him to do. But the demands of the government were to be met by the Raja anyhow. Had his proposal been acceded to, then the door of the future aggrandisement on his territory by the government would have been closed. His very inability to pay their exorbitant demands was serving as a pretext to the British government to hold him up as their faithless ally and to practise

all sorts of refined brutality on him at their sweet will and convenience and to deprive him of his rights and privileges to suit their own interests.

The Raja's proposal then was not given that careful consideration which its importance demanded. It was dismissed altogether by the Governor-General. The promised treaty with the Raja was not concluded. Mr. Jenkins said that he had discovered treasonable designs on the part of the Raja who was therefore to be punished with deposition and imprisonment. To quote again from the Marquess of Hastings' despatch:—

"Before, as I have already stated, the despatch which was to make known to Mr. Jenkins my sentiments and instructions could be prepared, a second revolution at Nagpore was on the eve of its accomplishment. To avert the danger which it menaced to our interests, it became indispensable that Mr. Jenkins should abandon the course then contemplated, and should, without reference to my authority, resort to measures of vigour and severity, which the unanticipated crisis rendered imperative.

"Mr. Jenkins's suspicions of the renewed machinations of Appa Sahib against the British government were first most strongly excited by the resistance of the Killadars of Chouragarh and Mundela, notwithstanding public orders which they had received for the delivery of those fortresses to the officers of our government and by Major Roughsedges' reports of unfriendly conduct manifested by the Rajahs' subedar of Ruttonpore.....; but here it is only necessary to observe, that it seemed improbable the garrisons of either of the former places would have held out against the offer which had been made of paying their arrears, unless their resistance had been dictated by superior authority. In fact, the Killadar of Chouragarh himself declared, that he had secret orders contravening his public instructions and the truth of the assertion was supported by information derived by Mr. Jenkins from other quarters. With regard to Mundela, Mr. Jenkins's suspicions of the same process of intrigue being in existence were confirmed by his intercepting a letter from the Killadar's agent to his master, in which allusion was made to his secret orders.

• "In addition to these circumstances, Mr. Jenkins received frequent reports of an intercourse by letters being kept up with Rajee Rao and Gunput Rao, and of secret conferences of the Rajah with Nagoo Pundit and Ram Chunder Waugh, the mischievous purposes of which were to be inferred from the exclusion of Narayan Pundit, against whom the Rajah showed much discontent. He complained of that minister's having persuaded him to come into the Residency and it was evident he thought that had he held out he could at least have secured better terms. The rumours of his meditating an escape were very general and it was perfectly understood that one of the disaffected chiefs had received a sum of money for the levy of troops..... On the whole, Mr. Jenkins looked on the combination of circumstances as affording little short of positive proof of the guilt of Appa Sahib and his associates, and his only hesitation in removing the Rajah from the throne arose from a just conception that such a measure must be irrevocable

if once undertaken. He consequently hastened to apprise me of the state of affairs, requesting my early instructions. Mr. Jenkins, however, at the same time very properly determined to secure the Rajah's person if before receiving my instructions he should judge the probability of Appa Sahib's escaping to require such a step.

"The restoration of Appa Sahib to the throne seemed to me to render his subsequent removal a measure of considerable awkwardness: and I feel it to be indispensable, that its adoption should be supported, not merely by evidence sufficient for my own moral conviction of his renewed intrigues and designs against us, but such as should satisfy the superior authorities in England, as well as the public mind, that there was an absolute necessity for displacing him. In the event of such evidence being obtained, or of Appa Sahib's attempting to escape from Nagpore, which might be looked on as a distinct proof of treacherous intention, I could have no hesitation in sanctioning his arrest and conveyance to the nearest place of strength within your provinces but the circumstances detailed by Mr. Jenkins..... did not in my judgment, amount to such proof as would justify so decisive a course of proceeding. It was, however, sufficiently strong against Nagoo Pundit and Ram Chunder Waugh, to warrant and require their removal from the territory of Nagpore, a step which I accordingly authorized. In ordering instructions to this effect to be conveyed to Mr. Jenkins, I also directed every precaution to be taken to prevent the Rajah's escape, without giving him alarm for his personal freedom, and to secure the tranquil and peaceable administration of the country. Within a few days after those instructions had been despatched, a further letter was received by Mr. Adam from Mr. Jenkins, which apprized me of the actual seizure of the Rajah and his confidential minister in consequence of the additional and incontestable proofs of their treachery which had come to Mr. Jenkins' knowledge. This letter stated the Resident's conviction that the late Rajah of Nagpore, Bala Sahib, had been murdered by order of Appa Sahib..... The circumstances which impressed Mr. Jenkins with the belief of this atrocity having been committed, materially induced his resolution to arrest the Rajah..... Two cases consequently required his deliberate consideration. It seemed doubtful in the event of Appa Sahib's being condemned on what Mr. Jenkins had already brought forward to prove his unworthiness, whether it would be proper to try him for the murder of his kinsman and sovereign though that prince had been under our special protection; and it was still more so, whether, supposing the previous circumstances to be deemed inconclusive, the other enquiry should be prosecuted. In the first case there was less difficulty, as Appa Sahib would then cease, even nominally to be a sovereign. It appeared, however, that for our reputation, we could not go on stronger grounds in deposing him than those of such a murder. The proofs for conviction were easily producible should the case be tried; but considerable difficulty presented itself with regard to the situation of the Rajah pending the enquiry. It was to be feared, that were he at liberty he would endeavour to escape, whether guilty or not. If innocent, he would be disposed to think that the British government had resolved to

degrade, if not to depose him, and he would hardly expect a fair trial; if guilty there could be no doubt of his flying. At any rate, therefore, it appeared to Mr. Jenkins necessary to secure his person before his trial, should such an investigation be deemed expedient. The trial of the Rajah's instruments would have imposed the same necessity.

"Under all circumstances, and particularly with advertence to his apprehension of escape, grounded on the knowledge of the Rajah and his advisers having become greatly alarmed at the enquiries already set on foot regarding his intrigues, which it was impossible altogether to keep secret, Mr. Jenkins determined to take the decisive step of removing him from the palace and bringing him to the Residency, where he was merely to be told that he was suspected of treachery, and that his fate would depend on the orders which further discoveries on the point might produce from me. Every suitable precaution was taken by Mr. Jenkins to prevent commotion, and on the 15th of March Appa Sahib was conveyed to the Residency. Nagoo Pundit and Ram Chunder were at the same time arrested."

The extract given above from the Governor-General's despatch is a long one, but it was necessary to do so, to show the charges against the Raja and the nature of the evidence by which those charges were to be substantiated. That the so-called intrigues of the Raja against the British government did not deserve much credit is evident even from the Governor-General's own showing. He wrote:—

"But the circumstances detailed by Mr. Jenkins, did not in my judgment, amount to such proof as would justify so decisive a course of proceeding."

It is only necessary therefore to say that those charges could not be proved against the Raja.

Mr. Jenkins knew as much and therefore he brought a fresh charge against that unfortunate sovereign. He charged him with having murdered his cousin. A good deal had been said above to show the worthlessness of this charge. It was an after-thought on the part of Mr. Jenkins to accuse the Raja of such a heinous crime in order to get the object so dear to his heart accomplished. Even assuming, for the sake of argument, that the Raja committed the murder, the Resident or for the matter of that the British government had no authority to try or punish him for that crime. At the time of the committal of that crime, the Nagpur state was in alliance with, and not dependent upon, the British government. And as such the Resident had no jurisdiction to try the Raja.

It should also be remembered that the Raja was never given an opportunity to know the nature of the charges, and the evidence by which those could be substantiated. He was made a prisoner and was going to be condemned unheard. Even the farce of a trial was denied to the Bhosla Raja, whom to make a prisoner in the Residency, it is not improbable that Mr. Jenkins had resort to treachery.

After the imprisonment of the Raja, evidence flowed in from all the quarters of the globe, as it were, to incriminate him. Intelligence was alleged to have been received, "through Mr. Elphinstone, from Bajee Rao's camp, of a letter having reached the Peshwah from Appa Sahib, written in his own hand, explaining his circumstances and proposing a combined movement." Only credulous persons and dishonest diplomats could pin their faith on the truth of such intelligence. But every rumour, every story, however absurd, against the Raja, was to be eagerly swallowed as gospel-truth when it served the purpose of the Company's servants to do so. Appa Sahib, who had been reduced to a position of perfect impotency, was totally incapable of all those designs of which he was suspected.

As regards the allegation that the Killadars of Chouragarh and Mundela offered resistance to the British troops because they had been secretly dictated to do so by some higher authority, there is hardly any evidence worthy of credit to prove it. It is said that the Killadars on their trial justified their conduct as they had secret orders from the Raja to do so. The Raja was made a prisoner on the 15th March and the trial of these Killadars of Mundela took place about a month after that date. Knowing that the Raja was a prisoner in the hands of the British, and also that he was in disgrace and that it was the intention of the British government to depose him, no one having the least particle of common sense in him would doubt that the Killadar said what he knew would not only lead to his acquittal but would immensely please his victors. And he was not wrong in his surmises.

As said before, Appa Sahib was not given any opportunity to say anything in his defence. He was not tried for the crimes with which he was charged. He was condemned unheard by one whom he had looked upon as standing "in the relation of a father to him" and by another whom he "always called his brother." It was decided that he should be kept a state prisoner in the fort of Allahabad, and the infant grandson of the late Raghojee Bhosla was to be placed on the *musnad* of Nagpur. This arrangement suited the convenience of the British government, for during the long minority of the new Raja, the affairs of the Nagpur State were to be managed by the Resident.

The treaty of subsidiary alliance then with the Nagpur state was extremely beneficial to the Government of India;—it enabled them to be masters of nearly half of the territory of that principality and that too of a very fertile tract of it. The Governor-General wrote:—

"The province of Garrah Mundelah, of which Jabulpore is the principal town, and Sohagpore to the north of the Nerbudda, as well as the adjacent districts of Hoosingabad, Seonee, Chupara, and

Gurwarah, to the south of that river, formed the chief part of the territory proposed to be ceded to the British government, according to the preliminary engagement concluded by Mr. Jenkins with Appa Sahib."

The gross revenue of the Nagpur state amounted to about sixty lacs, but that of the proposed cessions was not less than 28 lacs. The Governor-General wrote:

"You will observe that the gross revenue of the cessions fixed by the provisional engagement amounts to nearly twenty-eight lacs of rupees, while the net revenue is calculated at about twenty-two and a half lacs annually."

No wonder that Appa Sahib was desirous of giving up the whole of the Nagpur state to the British and content to live on a pension from them.

The subsequent events in the life of Appa Sahib after he was sent as a prisoner to be confined in Allahabad fort need not deter us long. He was not destined to be an inmate of the Allahabad fort. He had experienced treachery and perfidy in the conduct of his allies in whom he had reposed implicit confidence. How bitterly in his after-life he repented the day (or rather the midnight hour) when he concluded the treaty of subsidiary alliance with the British government, an alliance which brought nothing but misfortune to him and ruin to the fertile principality of Nagpur.

Had Appa Sahib been acquainted with the English language, he would have no doubt credited Mr. Burke with prophetic vision into the future, so far at least as the behaviour of the British Government related to him. In the course of his speech on the 1st December 1783, on the motion for going into a committee on Mr. Fox's India Bill, Mr. Burke said:—

"With regard, therefore, to the abuse of the external federal trust, I engage myself to you to make good these three positions: First, I say, that from Mount Imaus..... where it touches us in the latitude of twenty-nine, to Cape Comorin in the latitude of eight, that there is not a single prince, state, or potentate, great or small, in India with whom they have come into contact, whom they have not sold. I say sold, though sometimes they have not seen able to deliver according to their bargain. Secondly, I say that there is not a single treaty they have ever made which they have not broken. Thirdly, I say that *there is not a single prince or state who ever put any trust in the Company who is not utterly ruined*; and that none are in any degree secure or flourishing but in the exact proportion to their settled distrust and irreconcilable enmity to this nation.

"These assertions are universal: I say, in the full sense universal. They regard the external and political trust only, but I shall produce others fully equivalent in the internal."

From his own experience of the treatment he had received at the hands of the British, he must have also formed the same opinion which was, so eloquently given expression to by

Burke long before he had attained his state of manhood. No wonder that he tried to escape from the bondage imposed upon him by the British.

And escape he did. The manner in which he eluded the vigilance of the escort which was carrying him a prisoner to Allahabad reads more like a romance than a real incident.—The escape of Appa Sahib, his being pursued by the troops led by European officers, his finding an asylum in the Court of some of the ruling princes of those days in India, his wandering as a fakeer, ought to serve as meet subjects for some talented poet, dramatist or novelist to exercise his pen. Regarding the escape of Appa Sahib, the Marquess of Hastings wrote:—

"I deeply regretted the escape of Appa Sahib on account of its tendency to keep unsettled the minds of a portion of the inhabitants of the country; but from all the information that I had obtained, I was satisfied that his personal qualities and character were not calculated to render him dangerous; and the contempt into which he had sunk had stripped his name of the influence which often attends that of a prince in a similarly fallen condition. I foresaw that even should he, after emerging from the fastnesses where he remained comparatively secure from our attack, continue to elude the efforts for his recapture, he would soon be reduced to the situation of a powerless unregarded fugitive, totally deprived of means to injure our interests."

The Marquess of Hastings, nevertheless, had taken great pains to recapture him but totally failed in his attempts. Had there been at that time in India any powerful and independent native sovereign, Appa Sahib's fate would have enlisted his sympathy, and the Governor-General would not then have been able to write regarding him in the manner in which he did in the extract given above.

Appa Sahib, as said before, was brought a prisoner to the Residency on the 15th March 1818; Mr. Jenkins, without giving him an opportunity to say what he had to say in his defence, or even waiting for further instructions from the Governor-General, wrote on the 17th March (i.e. two days after his making the Raja a prisoner) a despatch which was received at three o'clock A.M., on the 20th March, at Jubbulpore, in which he said:—

"I have now, from many proofs of intrigues, found it necessary to seize the person of the Rajah, and I shall send him immediately by Jubbulpore to Lord Hastings. He will have four companies of the Twenty-second and a squadron of cavalry; and I must trouble you to relieve the squadron with one of your regiment from Chupra or Dhooma. By the time His Highness reaches Bellary or Lohargong, I fancy his destination will be pointed out by Lord Hastings. As it is of consequence to send the Rajah off soon, I have no time to write for other reliefs, but probably you will know where to write to get your squadron relieved."

The destination of the Raja, as said before

was the Allahabad fort. But he escaped from the camp of Rachoore. To quote from the Marquess of Hastings' letter of the 17th October 1822 :—

"He (the Raja) went off in the dress of a sepoy, between two and three o'clock in the morning, accompanied by six sepoys of the twenty-second regiment who had been on guard over him, and had been detached to aid his flight. . . . The ex-Rajah had three horsemen with him.

"A reward for the apprehension of the Appa Sahib was immediately proclaimed by the Commissioner ; . . .

"It appears that Appa Sahib reached Hurrey a hill fort south of Chouragurh, on the night of the 14th ; but that he speedily continued his course to Buthurgurh, where there was a force of his adherents collected, obviously on the contemplation of his escape, amounting to about a thousand well-armed men. At this post, however, he made but a short halt, proceeding to join the Gonds in the Mahadeo hills. Those clans of mountaineers, it would seem, had been prepared to expect him. The new Rajah of Nagpore had by this time been seated on the guddee ; but although his elevation was generally hailed with satisfaction by the population of the country, a strong party was understood to be confederated in the city for the cause of Appa Sahib. Subsequent intelligence was received that the ex-Rajah, supported by the Gonds, had taken possession of the fort of Chouragurh, not finding resistance offered by the handful of men who garrisoned it ; also, that he had a vakeel at Boorhampore entertaining Arab soldiery, which could not have taken place but by the connivance of Sindia's Governor of that city.

"Shortly after Sir John Malcolm reported, that one Sheo Persaud, a man of family in the Nagpore State, but latterly serving with Bajee Rao, communicated to him the disposition of Appa Sahib to surrender himself, if Sir John Malcolm would pledge his word for Appa Sahib's security against imprisonment or indignity, and would obtain for him wherewithal to maintain himself decently in retirement. This was represented on the faith of a confidential servant despatched by Appa Sahib to engage Sheo Persaud's undertaking the negotiation. Sir John Malcolm added, that he had referred the matter to Mr. Jenkins. Government immediately apprized Sir John Malcolm that it would plight the assurance solicited, would allow an income to support Appa Sahib decorously as a private individual of rank, and would promise him all becoming attentions, if he would take up his residence within the Company's provinces. As reference had been made to Mr. Jenkins, that gentleman was informed of this determination on the part of Government ; and he was instructed to intimate, . . . that a lac of rupees was the annual allowance which Government would fix for Appa Sahib in the event of his submission.

"These overtures were clearly made by Appa Sahib with a view of ensuring an eventual resource, should he fail in the intrigues which he was at the same time actively prosecuting. . . .

"In the meantime the Resident at Nagpore had communicated his having detected a correspondence maintained between Appa Sahib and his connexions by marriage residing in that city. They were working indefatigably to enrol and organize bodies of armed adherents in the interior while they supplied

Appa Sahib with money for the collection and payment of troops on the frontier. . . .

"The machinations of Appa Sahib were indeed carried to a wide extent. His designs to raise the province of Chutteesgurh into insurrection were timely discovered and frustrated : similar detection attended his underhand endeavours to excite hostile disposition in Raja Keerut Sing, and other chieftains, against the British Government. His correspondence with Sirdars in the Bhopaul service was at the same time discovered ; and Sir John Malcolm reported that Amrut Rao randit was employed at Dojein in various intrigues for Appa Sahib. . . .

"Towards the latter end of October, Lieutenant-Colonel Adams projected a combined irruption of different columns into the Mahadeo hills, for the purpose of surrounding Appa Sahib, and he moved accordingly. The situation of the ex-Rajah became more critical : therefore he fled from the hills, escorted by a body of horse under Cheetoo Pindarry, to avail himself . . . of repeated invitations from Jeswant Rao Lar for Appa Sahib's taking refuge in Asseergurh, should he be doubtful of maintaining his ground among the Gonds. . . .

"Sharply pursued in his retreat from the Mahadeo hills, Appa Sahib was overtaken close to Asseergurh, his escort was routed, and he with his followers must have been taken, had not a part of the garrison sallied and saved the fugitives from their pursuers. . . .

"Cheetoo got away to the jungles, where he was devoured by a tiger. . . .

"A curious circumstance now occurred. Appa Sahib found means to open secretly from within the fort of Asseergurh a correspondence with Sir John Malcolm, expressing his inclination to surrender himself. As he met frank encouragement, yet did not act upon it, there is no way of accounting for his having thus negotiated, but by supposing him to imagine that, in case of the fort being taken, he might efficaciously plead a purpose which he never really harboured, the voluntarily putting himself into our hands. That he had not the intention of throwing himself upon our generosity is manifest, from his having preferred to make his escape to Boorhampore in the disguise of a fakere. He was guided by a sepoy, the adopted son of one Hurrey Sing, who resided in Boorhampore under the protection of the governor. The latter's concurrence in Appa Sahib's reception in Boorhampore could not be doubted. Concealment, however, could not be expected to last long ; so that Appa Sahib was counselled to put himself beyond the reach of British preponderance. He consequently proceeded to Lahore, where he has been allowed to live in absolute privacy on a very scanty allowance from Runjeet Sing. That prince, in affording shelter to Appa Sahib, has done it in a manner which shews a sincere attention not to dissatisfy the British Government. . . ."

The Marquess of Hastings' narrative regarding the whereabouts of the whilom Nagpur sovereign ends here. But Appa Sahib did not live long on the bounty of Runjeet Singh at Lahore. Prof. H. H. Wilson writes :—

"Upon the withdrawal of his (Ranjit Singh's) countenance, Appa Sahib had recourse to a petty Raja, the Raja of Mundi, beyond the first range of the Himalayas, and was suffered to remain there

unmolested for several succeeding years. At a subsequent date he returned to Hindustan, and was protected by the Raja of Jodhpur, who was allowed to grant him an asylum, on condition of becoming responsible for his safe custody and peaceable conduct."

The same author writes again in another part of his history:—

"The ex-Rajah of Nagpore, Appa Sahib, had been tempted to quit his asylum in the mountains about the time of the agitation which prevailed in India at the close of the Burmese war; and after various adventures, took sanctuary in the temple of Maha Mandira, a celebrated shrine in the territory of Jodhpur. The Raja was at first required to secure the fugitive and deliver him to the British Agent at

Ajmere; but he declined compliance, pleading in excuse his inability to infringe upon the privileges of the temple, and his fear that he should be for ever disgraced in the estimation of all Hindustan if he were to refuse to an unfortunate prince the rights of hospitality. The excuse was admitted, and the demand urged no further; but Man Sing was held responsible for the conduct of his guest, and expected to restrain him from any attempts to disturb the public tranquillity. Some obscure intrigues were set on foot by Appa Sahib with individuals of no note, who engaged to accomplish his restoration to sovereignty; but neither the persons nor the projects were of a character to endanger the security or excite the alarm of the Government of Nagpore."

(Concluded.)

X.

JARGON

SIR Arthur Quiller-Couch in his "Art of Writing," Mr. R. W. Chapman in "The Decay of Syntax," and others concerned for the good of the language, have said their say amid general approval; but all has not been said. Perhaps all that could be said in *seriousness* has been said; at least, we may not wish for any more. There is still something to be said in jest, or partly seriously and partly in jest.

There might be said to be two madnesses, the first being to be a purist, and tilt at new words, new meanings, new idioms, and other changes. The second is to listen to purists; for that makes a man something of one himself.

I say *tilt* at new words, etc.; for when I read that Johnson doubted if *humiliating* was legitimate English, and would not admit *civilization*, but only *civility* (i.e. in the sense of *civilization*), I think of him as one who would stop the thing, and not without hope of doing so, which is to imagine a vain thing. The spectacle is a mortal man trying to stem an ocean tide. So, then, it is pathetic. There may be some amusement, too, as when a man comes an hour too late for a train; asks if it is gone; and all the by-standers laugh, and he with them. Such a one is the man who would quarrel with us for talking of *making* money (that, he said, means *coining* it), instead of *getting* it, or for saying that a *curious* thing has happened, as if a thing

could have curiosity. He is an hour too late for the train. That meaning of *curious* (*strange, surprising, odd*) was in the "Concise Oxford Dictionary," and had been for some years, when we were told not to use the word in that sense.

If purists may be ignorant, as we may think that one, they may also be deluded. Those were, to my mind at least, who tilted at *very pleased*. The phrase was wrong, but why? No body supposes that *very tired* is wrong: why, then, *very pleased*? They argued that *tired* was an adjective; which made *very tired* right; but *pleased* was a past participle, which made *very pleased* wrong. How that? If you can say that there was a tired expression on a man's face, can you not also say that on another there was a pleased? And does not that show that they are equally adjectives, for all that both, in other contexts, are past participles? Or, if *pleased* be a past participle in *I should be very pleased*, however it be an adjective in other contexts, and that make *very* wrong, and the purists be under no delusion, yet, as the argument is one that people generally will never take in, to think that *very pleased* can be stopped is to imagine a vain thing.

But what is of most interest is the ocean tide. I have not that equipment of learning that a man must have who would seek to explain what moons control it. I have only caught the sound of it in a lonely place, and

have had some thoughts about it. Chiefly of its force ; of its power to rush on, sweeping all onwards with the current. Consider. I have thought, how much any piece of Elizabethan prose has in common with all the prose of the age ; how much any piece of 18th or 19th century prose bears all the strong features of the writing of the time, and you will realize how much the time makes a man's style, however he has one of his own. It is always a fellowship and a common lot ; so that the very man (the purist) who cries out against his neighbours' manners, will be seen at a distance (of time, that is) to have had them in general for his own.

We are aware, when we see a man clothed, that within the garments is a man, and our attention may be so occupied with the man, that we go away from him unable to say how he was dressed. Let him, however, put on the garments of a dead age. We then see nothing but clothes. It is much the same, if a man use the vocabulary and modes of construction of a bygone age. He expresses a grammatical meaning, but hardly will it pass from his page to a reader's mind. Shakespeare may write—

"in the dark backward and abysm of time," and we catch our breath in wonder ; but let Tennyson write—

"in this low pulse and palsy of the state," and we cry : "It is dead, dead, dead !" The tide had swept Shakespeare's age away.

So let no man be a purist without sufficient cause, as that it is his business, or

his good pleasure. Nor let anyone listen to the purists without a good reason ; for to do so tends to disturbing of peace. A purist may tell you that some phrase or another is faulty : you may think you will not vex your soul about it ; but you can never afterwards take up a book, it would seem, but the offending phrase is there ; and each time you see it, it says : "You remember ?" It need not be, either, that the phrase is faulty : the man may have said no more than that he, personally, dislikes it, and prefers another. The phrase may be *under the circumstances*, which he says is wrong, or *commence*, which he dislikes, preferring *begin*—you never afterwards can meet *under the circumstances* or *commence* without an impertinent distraction of attention.

To end with a foot-note to an earlier paragraph. The frequency of occurrence of the phrase which you have been taught to disapprove, and which you can consequently never overlook, is another index to the strength of the ocean tide. It has appeared to me that from about a certain time until yesterday there was no writing man who was capable of saying *in the circumstances*. *Under the circumstances* appears in book after book—even in Newman. So, too, there was a time, apparently, when it would have been safe to offer £5 to every writer who had showed he preferred *begin* to *commence*, and yet one cannot help thinking that *begin* is much the pleasanter word.

J. A. CHAPMAN.

MY SONGS THEY ARE LIKE MOSS

(Translated from the Bengalee of Rabindranath Tagore)

My songs they are like moss ; where they
have birth

They are not rooted to the earth.
They've flowers and leaves, but roots

they've none,
Upon the wave they dance, disporting
in the sun.

No home, no hoarded wealth they
own,

None know when they appear, these
guests unknown.

When July-rains descend in ceaseless
torrents swift,

Flooding the earth with rising drift,
My restless moss, that day,

Is swept away
By th' inundation's tide,

And, losing way,
It flies to every side,
To land and sea and bay,
Adrift upon the waters wide.

K. C. SEN.

RABINDRANATH TAGORE IN HUNGARY

It is deeply interesting to trace how the fame of Rabindranath Tagore, as a world author, is increasing each year in different countries of the world. From many letters received, it is clear that the Poet's dramatic and poetical works have lately taken a stronger hold of the imagination of the Latin races of the world than heretofore. Letters have reached India to that effect from such distant places as Chile, Argentina, San Domingo, Cuba, as well as the Latin countries of Europe. Side by side with this expansion of his influence in the Latin countries, there has come news from all sides which points to an enthusiastic and sustained study of his works in Central Europe. The following is the programme of a 'Rabindranath Tagore Night' in Buda-Pest, the capital of Hungary,—the Hungarian words are given first, and then the English translation:—

Zeneművészeti Főiskola Kamaraterem
In the hall of the High School of Music.

Vasárnap, február 26-án est 8 órakor
Sunday, February 26, the night 8-30 P.M.

RABINDRANATH TAGORE EST

NIGHT

Az előadást tartja : A költeményeket előadja :
A lecture to be delivered Poems will be recited
by **BAKTAY ERVIN** by **MIKES MAGDA**
író a Vígyszínház tagja
Writer leading member of the
Gaiety Theatre.

MUSOR:

Programme :

- I. **Baktay Ervin** : Rabindranath Tagore világnézete, kapcsolatban az ind vallásbölcselettel,
world-outlook, in connection with Indian religious wisdom.
- II. **Mikes Magda** : (Rabindranath-költemények) poems.
 1. Utas, hová még? / Pilgrim, where goest?
 2. Mindannyian királyok vagyunk... / We are all Kings.
 3. Oh anyám, az ifjú herceg... / Oh my mother the Young Prince.

SZUNET

Interval

III. **Baktay Ervin** : Rabindranath Tagore költői, drámatic és élethölcséleti művei.

The poetical, dramatic and life-wisdom works of R. T.

IV. **Mikes Magda** : (Rabindranath-költemények) poems

1. Az ifjú suttogott... / The Youth whispers.
2. Gondoljuk... / We Think.
3. Tulsidasz... / Tulsidas.
4. Az álomtolvaj... / The dream thief.
5. Utolsó dalomban... / In my last song.

A költeményeket **Baktay Ervin** fordította.

The Poems translated by E. B.

At the Hall of the Academy of Music
On Sunday, February 26, at 8-30 P.M.
Rabindranath Tagore Night.

A lecture will be delivered by Ervin Baktay, author, and poems will be recited by Magda Mikes, prima donna of the Gaiety Theatre.

Programme :

1. Lecture by Ervin Baktay on "The World-Outlook of Rabindranath Tagore in relation to the religious philosophy of India."
2. Recitations by Magda Mikes from the "Poems of Rabindranath Tagore,"
'Pilgrim, where goest thou?'
'We are all Kings.'
'O my Mother, the young prince.'

Interval.

3. Lecture by Ervin Baktay on "The Poetical, Dramatic and Philosophical Works of Rabindranath Tagore."
4. Recitations from the "Poems of Rabindranath Tagore."
 1. 'The youth whispers...'
 2. 'We think...'
 3. 'Tulsidas.'
 4. 'The Sleep Stealer.'
 5. 'In my last song...'

The Poems have been translated by Ervin Baktay.

THE CAMBRIDGE HISTORY OF INDIA, VOL. I.—ANCIENT INDIA

(A REVIEW)

I

THIS costly volume, the first of six promised on this subject, is not worth the price charged for it. It is, on the whole, disappointing and depressing. The book lacks in unity of arrangement, as well as of point of view. It consists of twenty six essays written by fourteen different authors on the different topics of ancient Indian history. Some of the topics discussed have evoked a considerable amount of controversy, which has, by no means, been set at rest. The conclusions stated in this volume are of that class of Western Orientalists who deny any kind of originality to Indians except in the realm of religion and speculative philosophy. The spirit of the last chapter supplies the general keynote of the book. Of course there are exceptions, such as the chapters dealing with the history of the Jains and Buddhists, the last being from the pen of Professor and Mrs. Rhys-Davids, also the chapters written by Mr. Bevan and Dr. Thomas. The last chapter deals with the ancient monuments of India and is from the pen of Sir J. H. Marshall of Taxila fame. On page 644, the conclusions at which he arrives, about the early Indian art, are thus stated:—"In following step by step the history of Indian indigenous art during this early period, we have seen that *much extraneous influence was exerted upon it, and that this extraneous influence was a prominent factor in its evolution.*" (The Italics are ours.) This extraneous influence came partly from Mesopotamia and Iran, but was mostly Hellenistic, though it is generously conceded that "we can detect in it nothing.....which degrades it to the rank of a servile school." Further on it is again remarked that "the art which they (i. e. the artists of early India) practised, was essentially a national art, having its root in the heart and in the faith of the people....." Put in a few plain English words, the sum and substance of Sir J. H. Marshall's conclusions about early Indian art, as described in this chapter, is that the inspiration and the original motif came from outside, but the Indian artist adapted it to his own purposes and then evolved it on national lines. On page 632 it is stated that "the extraneous influences referred to, are attested by the presence of exotic motifs, which meet the eye at every point and are readily recognised by the familiar bell capitals of Persia, by floral

designs of Assyria, by winged monsters of Western Asia, all of them part and parcel of the cosmopolitan art of the Seleucid and succeeding empires of the West. In the bibliography of this chapter we do not find any mention of the respected names of E. B. Havell and Ananda Coomaraswamy, two of the greatest students and interpreters of Indian art, which is a significant indication of the spirit in which most of this book is written.

The first chapter deals with the geography of the Indian sub-continent. It makes no reference to the ancient geographical and geological history of the country. The book is supposed to deal with the geography and history of the "Indian Empire" (meaning thereby the British Indian Empire as it exists to-day) and not of India proper and is not altogether free from imperialistic motives. For example, describing the north-western frontier, the writer says (on page 27) :—"The provinces along this frontier, and the Afghan land immediately beyond it are the one region in all India from which, under some ambitious lead, the attempt might be made to establish a fresh imperial rule by the overthrow of the British Raj. *Such is the teaching of history*, and such the obvious fate of the less war-like peoples of India, should the power of Britain be broken either by warfare on the spot or by the defeat of our navy." (Italics are ours.)

The writer forgets that the teaching of history was falsified in the case of the British Raj itself. Contrary to the teaching of history the British did not come by this route, and now that the British have opened the north-eastern route, there is nothing to prevent foreign invaders from pouring into India from the east. In fact the writer of the next chapter, Prof. Rapson, flatly contradicts him in this respect. Says the latter (page 38)—"The Himalayas form an effective barrier against direct invasions from the north.....But at the western and eastern extremities river valleys and more practicable mountain-passes afford easiest means of access. Through these gateways swarms of nomads and conquering armies from the direction of Persia on the one hand and from the *direction of China* on the other, have poured into India from time immemorial." Prof. Rapson has quoted no authority for that part of his statement, which is indicated by the words we have italicised.

•We know of no military invasion of India

(by a 'conquering army') from this side, unless by India is meant Burma. The writer of this chapter has considered it necessary to throw sufficient light on the problem of the defence of India in future, in this history of ancient India. On page 28 he remarks—"The defence of India from invasion depends in the first place on the maintenance of British sea-power in the Persian Gulf and the Indian Ocean, and in the second place on our refusal to allow the establishment of alien bases of power on the Iranian plateau, specially in those parts of it which lie towards the south and the east." One is tempted to point out to this learned writer, that neither Chandragupta nor Asoka nor Samudragupta nor Akbar had the good fortune of maintaining a navy in the Indian Ocean or in the Persian Gulf, yet they had no difficulty in defending India from invasion from this side.

The second chapter opens with that oft-repeated and much-laboured statement that 'the Indian Empire is the abode of a vast collection of peoples who differ from one another in physical characteristics, in language and in culture more widely than the peoples of Europe.' It is undoubtedly true that there are several races and many languages represented in India, but there is an ulterior motive behind the exaggerations which are indulged in under this description against which it is desirable to put the Indian student on his guard. The statement about social types are more or less all guess-work. There is no country on the face of the globe which can boast of purity of race. Look at Europe—it contains the representatives of all the races in its population; so do the United States, and even to a large extent do the republics of South America. The science of ethnology is a new science and is yet in its infancy. All conclusions based on colour, the measurements of head, etc., have been found to be fallacious, and it is unsafe to build any workable conclusions on the basis thereof.

As regards languages it is perfectly true that there are many in India, but the method by which the figure 220 has been arrived at, is quite novel and probably finds no parallel in the Census Reports of European countries. Counted by that method Europe has probably several hundreds of living languages. All the great families of human speech are represented therein, and Yiddish alone among the living languages differs widely in different countries that have a Jewish population. German Yiddish is quite different from the Russian. The Hungarian, the Finnish and the Turkish belong to the Tibeto-Chinese family or perhaps to be more exact, are more or less hybrids just as most other living languages are. The evolution of national polities is reducing the number of living languages in Europe, while in India the lack of education and the absence of a national government makes the process rather slow.

In chapter 3, Professor Rapson has discarded

the word Aryan for a new word "Wiros" to designate the peoples of the Indo-Germanic family of the human race. He says:—"A convenient term for the speakers of the Indo-European or Indo-Germanic languages would be "Wiros", this being the word for "men" in the great majority of the languages in question. Professor Rapson is of opinion, that the original habitat of the nations now called "Aryan", i. e., the speakers of the Indo-Germanic languages, was "in the areas which we now call Hungary, Austria and Bohemia"; that 'the migration of peoples from the primitive habitat' did not take place at a very remote period; and that 'all the facts of this migration... can be explained without postulating an earlier beginning for the migration than 2500 B. C.' Following this line of argument Professor Keith fixes the age of the Rig-Veda at 1000 to 1400 B. C. and that of the other Vedas between 800 and 1000 B. C. The Western Sanskritists are a set of independent "Scholars" who presumed that they know Sanskrit better than any Indian has in ages ever done. In their interpretation of Sanskrit texts they do not follow and hardly refer to any Hindu authorities at all whether modern or ancient. Any European who has the presumption to start a theory becomes an authority and is being quoted, while Sayanacharyas, Yaskas and other Hindu scholars are thrown away on the rubbish heap. The bibliography of this book and foot-notes are full of European and American names, but of Hindus there are hardly a few. In discussing the age of the Rig-Veda Professor Keith sets aside the conclusions of Professor Jacobi and does not even notice those of the late Bal-Gangadhar Tilak. Most of his own conclusions are mere fanciful guesses which, in some cases, have not even a plausible foundation either in fact or in logic. On page 78 he says, "the *danastutis* are unquestionably late and it is significant that some of the most striking occur in a small collection of eleven hymns called the Valakhilyas which are included in the Samhita of the Rig-Veda, but which *tradition* recognises as forming no true part of that collection." No authority is cited for this statement and we are not informed as to which *tradition* the learned Professor refers to. On page 79 we are told that the "bulk at least" of the Rig-Veda "seems to have been composed rather in the country round the Saraswati river, south of modern Ambala." In the foot-note the authorities quoted for this view are those of Hopkins, Pischel and Geldner and those differed from are "Max Muller, Weber and Muir from among others." The following sentences which contain the grounds for this opinion will illustrate the kind of arguments relied upon for this and other conclusions of the same nature. Says Professor Keith:—"Only thus, it seems, can we explain the fact of the prominence in the hymns of the strife of the

elements, the stress laid on the phenomena of thunder and lightning and the bursting forth of the rain from the clouds; *the Panjab people has now, and probably had also in antiquity, but little share in these things; for there in the rainy season gentle showers alone fall. Nor in its vast plains do we find the mountains which form so large a part of the poetic imagining of the Vedic Indian.*" We wonder if any of these learned Professors have ever lived in the Panjab proper and also in the neighbourhood of the old bed of the now defunct Saraswati; to be in a position to state the difference of physical features between the two areas, we have italicised the part which to us seems to be entirely ridiculous. The present writer has lived for years in the neighbourhood of Ambala as well as in all parts of the Panjab proper, and he has not noticed much difference in the quantity and quality of rainfall in the two areas. The Murree Hills begin from a few miles of Rawalpindi and some of the peaks of the range rise as high as about 8000 to 9000 above the sea-level. Then the Kangra and Chamba valleys are also only a short distance from Pathankote. Some of the peaks in these valleys rise to over 10000 feet (even as much as 12000) in height, the highest peak of Dalhousie itself being about 8000 feet. "The strife of the elements" and the "phenomenon of thunder and lightning and the bursting forth of the rain from the clouds" is as common in these hills as in those of Kasauli and Simla, the nearest to Thaneshwar and Ambala.

Kasauli is about 50 miles from Ambala and over 70 miles from Thaneshwar, and Simla is still farther. Murree is less than 40 miles, from Rawalpindi and Dalhousie and Dharmshala are between 50 to 60 miles from Pathankote. The statement about the non-existence of mountains in the vast plane of the Panjab is equally amusing. Does the learned Professor think that the neighbourhood of Ambala and Thaneshwar is a mountainous country and that of Rawalpindi, Jhelum and Pathankote is not? Good many of the statements made in this chapter and others dealing with Vedic literature are of the same kind and we do not propose to fill up spaces with them and their analyses. In our humble judgment these controversial guesses ought not to form part of any Indian history. They may be interesting, as the opinions of "scholars" on Indian topics, but to put them as historical facts is extremely misleading and mischievous. In this respect we are in agreement with the late Mr. Vincent Smith that no attempt should be made to write anything about ancient India as history, for any period of time earlier than 750 B. C.

In chapter 5 Professor Keith deals with the period of the later Samhitas, the Brahmanas, the Aranyakas and the Upanishads, and makes statements which are as

fanciful as those in the preceding ones. On page 134 it is said that in this period "women were excluded from inheritance"; she had no property of her own"; "and if her husband died, she passed to his family with inheritance like the Attic Epicteros." No authority is quoted for this opinion, because the later Sutras and Smritis do entitle women to hold property of their own and also to inherit. It is added that "the Sudra also seems in law to have been without capacity of owning property in his own right." I have italicised the word "seems". Compare this with the statement on page 129 that from the Bajasaneyi Samhita "we learn of rich Sudras". How could the Sudras be rich without a capacity in law of owning property, we fail to understand. The same paragraph also says that they may be "merchants or indeed exercise any trade." To make this kind of statements without any attempt to reconcile them and then to call them history, is the very travesty of history. Dealing with the ancient Indians' knowledge of the nakshatras it is said (page 140) that "it remains.....the most plausible view that the nakshatras are derived from Babylonia *though direct proof of the existence of nakshatras there has yet to be discovered.*" Is it not funny that while the existence of the nakshatras in Babylonia has yet to be proved, it is most plausible that the Indians got them from there? About the philosophy of the Brahmanas and the Upanishads we are told (page 147) that much of the speculation of the former is "puerile" and "seems to be the product of a decadent intellect," but the Upanishads do exhibit a genuine spirit of enquiry and here and there do not fail to rise to real dignity and impressiveness.

In chapters 6 and 7 and 8 the writers are on more solid ground and deal with real historical period. These chapters deal with the history of the Jains and the Buddhists. The chapters on Buddhism are from the pen of Professor Rhys Davids, and Mrs. Rhys Davids and mostly reproduced from what was already published in *Buddhist India*.

Chapters 9, 10, 11 and 12 are contributed by Professor Washburn Hopkins of America. They deal with the period of the Sutras and Epics and law books; family life and social customs as they appear in the Sutras; the princes and peoples of the epic poems and the growth of law and legal institutions respectively. There is much that is good in these chapters and equally much that is fanciful. It is a pity that the following truth stated in the opening paragraph of chapter 10, viz., that the Sutras 'differ mainly as representing the views of different schools on minute points or as product of different parts of the country and as earlier or later points' should have been ignored in generalising about the state of society in India during the whole of this period. The Sutras, the Epics and the Smritis known as Dharma-

shastras belong to different epochs as wide apart from each other in point of time and state of civilisation, as the Hælyon days of Greece from the best of the Roman period, or as the time of Christ from that of Mahommed. It is said (on page 221), and the statement is perfectly correct, that 'the earliest known Purana precedes the later law books' (presumably the Smritis) probably by centuries, as the *Sūtras precede the earliest works of Buddhism*." We have italicised the statement about the *Sūtras* as it is flatly contradicted in the opening lines of chapter 10, where it is said that 'the general period of the *Sūtras* extends from the 6th or 7th century before Christ to about the 2nd century.' This last statement is explained by the remark that 'the different Vedic schools had *Sūtras* which were revised or replaced by new *Sūtras* at various periods and that some of these extended into later centuries than others.' Consistently with these ideas one would have expected Professor Hopkins to divide the legal literature of the Aryas into three different classes representing three different epochs in the history of India. The first class would contain all the *Sūtras* which preceded Buddhism; the second would be those contemporaneous with the rise and progress of Buddhism, say, from about 500 B. C. to about the first of the second century A. D.; the *Dharmashastras* which are admittedly earlier than the *Puranas* coming next; and the *Puranas* last. It would have been possible then to depict the civilisation of each period and also to point out the differences of the point of view and practice between the different schools and between the laws prevailing in different parts of the country. This is precisely what has not been done. No attempt has been made to differentiate between the times of Baudhayana, Gautama, Apastamba, and Vasishtha. Discussing the difference between the *Dharma* and the *Grihya Sūtras* it is held (page 229) that 'the *Dharma* of Apastamba reflects a South-Indian origin, so also the *Grihya Sūtra* of Khadira' and it is exactly these that are at first largely quoted. Then suddenly we find references to Paraskara, Sankhyayana, Ashvalayana, Gautama and others. Different topics are taken from different books and without fixing the time and the part of the country when and where they prevailed,—the whole is jumbled together in one heterogeneous mass of disconnected history. No attempt is made to give the views of all on one subject. Chapters 11 and 12 are disfigured by the same carelessness and general disorder, although all these chapters contain a good deal of information which is valuable. Quoting Manu, IX, 217, it is said that the mother is praised as equal to father in honour and in default of sons she may inherit. The fact is that Manu directs that the mother be honoured hundred times more than the father. Inheritance in default of sons goes

to the widow and not to the mother. Prof. Hopkins having finished with the legal literature and the Epics, in Chapter 13 we find Prof. Rapson discussing on the *Puranas* (!!!), and again discussing the 'great war' between the Kurus and the Pandus (page 307). Thus there is such a jumble in the name of history that one does not know what to accept and what to reject.

Chapter 14 is written by Prof. Jackson, late of the Columbia University of New York. It is so childish in its naive partiality that we reserve it for separate notice. Chapters 15 and 16 deal with the invasion of Alexander and the notices of India in early Greek and Latin literature. They are quite free from the defects of which we have been complaining above. Both contain solid historical facts dealt with in a spirit of historical research.

Chapter 16 is specially remarkable as placing all the notices of India in the early Greek and Latin literature in a small space and in well-arranged sequence. The same may easily be said of the chapters contributed by Dr. F. W. Thomas. There is not much of theorising and speculating in these chapters and no attempt is made to understand and interpret Sanskrit texts. These chapters and others that precede or follow them do not contain much of value that is not to be found in less space, with better sequence and in a better chronological order in the late Mr. Vincent Smith's *History of Early India* or in Mr. Havell's *History of Aryan Rule in India*. These two last mentioned books stand out by far the best books on the subject, among those hitherto written by Europeans. This book, however, excels in maps and plates. The printing and paper are both excellent, but the price is tremendous;—thirty-five rupees for one volume.

II

Chapter 14 is a history of the Persian dominions in northern India down to the time of Alexander the Great, and the object is to show that northern India was subject to Persian domination for centuries before the invasion of Alexander. It is typical of the sort of special pleading to which Western oriental scholars resort when they want to prove certain theories to which they have taken a fancy. No impartial judicial tribunal will endorse the conclusions deduced by Prof. Jackson from evidence cited by him in this chapter. One may admit the general correctness of the following statement on page 321:—"The realms which correspond to-day to the buffer states of Afghanistan and Beluchistan formed always a point of contact and were concerned in antiquity with Persia's advances into northern and north-western India as well as, in a far less degree, with any move of aggrandisement on the part of Hindustan in the direction of Iran. In a foot-note Arrian

is quoted as averring on Indian authority (not cited) that 'a sense of justice.....prevented any Indian king from attempting conquest beyond the limits of India.' Another reason may be found in the fact that as compared with India, Iran is a barren and poor country. However it is a fact that during the historical period Afghanistan and Beluchistan have been longer under India than under Iran. Afterwards when Islam conquered Iran, Afghanistan and Beluchistan were parts of India and were ruled by Hindu or Buddhist monarchs. They had been a part of the Indian territory from times immemorial; and even when "under Darius" they were considered to be part of his Indian Satrapy. Kabul and Gandhara were parts of Chandragupta's extensive empire; and when under Bactrian, Parthian or Scythian control, they were considered as a part of the Indian territory. Muslim invaders conquered these parts from the Hindu and Buddhist monarchs between 700 and 1000 A.D. Five centuries later Afghanistan was a part of Akbar's Indian empire and remained so up to the time of Aurangzeb. Firdausi in one passage mentions seven princes of India, viz., the lords of Cabul, Sindh, Hindh, Sandal, Chandai, Kashmir and Multan. With this prefatory note let us now turn to the evidence relied upon by Prof. Jackson in support of his opinion, that parts of India had been conquered by Cyrus, the Great Persian monarch, who carried his arms right up to the eastern borders of Europe conquering several Greek settlements.

The first and the most important evidence adduced, is that of Zend-Avesta, the sacred book of the Parsees. The authorship of this book is ascribed to the Persian prophet Zoroaster (also called Zarathustra). There is great divergence of opinion between scholars about the age of Zoroaster. A large number believes that he was a contemporary of Buddha and Mahabira (see Havell's History of Aryan Rule in India, p. 61), but Professor Jackson belongs to that group which assigns much earlier date to Zoroaster and some of the Avestan Gathas. They believe that portions of the Avesta are even more ancient than Zoroaster, that at any rate the material may be more ancient than the form, which means that Zoroaster put ancient material into its present form. Even assuming that it was so, with which we are not immediately concerned, we fail to see anything in the Avestan texts which would justify a conclusion to the effect that prior to Darius any part of the Indian territory (Indian in the sense that it included Afghanistan and Beluchistan also) was under Persian domination.

Professor Jackson informs us (page 324) that 'the name for India in the Avesta is Hindu, which, like the old Persian Hindu, is derived from the river Indus, Sanskrit Sindhu—the designation of the stream being transferred to the territory adjacent to it and to its tributaries.' We are not quite convinced of the

accuracy of this conclusion. In our opinion, while the word 'Hindu' has probably been used in the Avesta for 'Sindhu' river, it is not quite clear that it means the 'territories adjacent to it and its tributaries.' It is said that the first chapter of Vendidad contains an expression 'Hapt Hindu' 'as one of the sixteen lands or regions created by Ahur-Muzda.' Professor Jackson thinks that it is probably identical with 'Sapta Sindhu' of the Rig-Veda. In considering these references let us first clear the ground by one or two remarks about the relationship of the ancient Hindus and ancient Iranians. It is common ground with all scholars that both these peoples belong to one race, and their languages are also akin, and that once they lived together and spoke the same language. There is a difference of opinion, however, as to how and when they separated. One class of scholars thinks that the present race of Iranians are the descendants of those Aryans who migrated from India because of quarrels with their brethren here. Hence the apparent conflict between certain expressions which are common to the sacred literature of both. The expressions Deva and Asura convey exactly contrary ideas in the two languages. Be it what may, however, the fact that while describing the extent of the universe created by Ahur-Muzda (the Zoroastrian Creator) the author of the Avesta included the land of 'Hapt Hindu' as one of the regions created by him, cannot by any stretch of language convey the idea of Iran's political domination over India at that time. References like these are common to all religious books. All that they prove is the geographical knowledge of the writers. If we were to apply Professor Jackson's interpretation to similar references in Hindu religious books, we shall have to concede Hindu political domination over the greater part of the then known world.

The second evidence is of another Avestan fragment, in which the expression 'from the eastern Indus to the western Indus' appears. Professor Jackson considers that Indus in this expression means India and that this fragment is an evidence of Iran's political domination over India. How puerile this argument is, will appear from the following paragraph, which we copy bodily from this chapter (page 325). "The Avestan fragment above cited from the gloss to Vendidad, 1,18—from the eastern Indus (India) to the western Indus (India)—is best interpreted as alluding to the extreme ends of the Iranian world; for Spiegel has clearly shown by sufficient references that, at least in Sassanian times and doubtless earlier, there prevailed an idea of an India in the west as well as an India in the east. This is borne out by a passage in Yasht, X, 104, in which the divine power of Mithra, the personification of the sun, light

* * The Mitra of the Vedas.

and truth is extolled as destroying her adversaries in every country. The passage runs thus:—'the long arms of Mithra seize upon those who deceived Mithra; even when in eastern India he catches him, even when in western (India) he smites him down; even when he is at the mouth of Ranha river, (and), even when he is in the middle of the earth.' The same statement is repeated in part in Yasna, lvii. 29, regarding the power of Sraosha, the guardian genius of mankind, as extending over the wide domain from India on the east to extreme west—even when in eastern India he catches (his adversary), even when in western (India) he smites him down.' To our unsophisticated minds these passages contain no political allusions at all. They propound the extensive powers of Avestan gods. It seems most probable that 'India' (or to be exact, Indus) was the extreme eastern limit of the world known to the Iranians. In both these passages the word 'India' or 'Indus' does not appear in the text after the word western. It has been supplied by the translators. The passage probably refers to the whole world from eastern Indus (or India) to the extreme west. Thus it describes the great powers of Mithra and Sraosha. It may also be referring to the ancient prehistoric quarrels of the ancestors of the Hindus with the ancestors of the Iranians when they both lived together on or adjacent to the banks of the Indus. But most probably it refers to nothing of the kind. It is a simple description of the all-pervading and all-conquering powers of Mithra and Sraosha which extended over all the world known to the then Iranians, and even to that not known, as is evident from the reference to the middle of the earth. To twist it into a proof of Iranian domination in India can only be described as childish. This is clearly the opinion of a French scholar Darmesteter who, referring to the expression 'Hapt Hindu' in Vend. 1, says that 'we have here nothing more than a geographical description of Iran seen from a religious point of view.' This is with reference to the sixteen regions created by Ahur Muzda. We think that Darmesteter also uses loose language. He should have said that 'we have here nothing more than a geographical description of the world known to the then Iranians from a religious point of view.' James Darmesteter 'regards the languages of Vend. 1, as indicating that 'Hindu civilisation' prevailed in those parts, which in fact in the two centuries before and after Christ were known as white India, and remained more Indian than Iranian till the Mussalman conquest.' We can quote the testimony of several Moslem writers and historians on this point which however does not seem to be contested by Professor Jackson. After a great deal of beating about the bush in interpreting the quotations from Avestan sources, Prof. Jackson

says (page 328) that these quotations 'serve at least to show the interest or share which Persia had traditionally in northern India and the adjoining realms at a period prior to Achaemenian times, provided we accept the view, already stated (page 323), that the Avesta represents in the main a spirit and condition that is pre-Achaemenian.....' Now we maintain that these quotations prove nothing of the kind. There is no question of 'share'. Share of, or, in what? This is not the language of a researcher, but that of a diplomatist.

On page 329 Prof. Jackson turns to the evidences of Herodotus, Ctesias, Xenophon, Strabo and Arrian. The first quotation is from Herodotus, in which he says that 'Cyrus subjugated the upper regions of Asia, conquering every nation without passing one by.' Apart from the reliability of Herodotus about which we will speak later, there is no knowing what he meant by the 'upper regions of Asia.' Surely the upper regions could not include any part of India. Prof. Jackson is forced to admit that 'this statement is so broadly comprehensive that it is difficult to particularise regarding north-western India except through indirect corroborative evidence. In fact most of the allusions by Herodotus to India refer to the times of Darius and Xerxes.....'

The next quotation is from Ctesias about whom Mr. Bevan says, on page 397, that 'he apparently was a deliberate liar' and that his contribution 'seems to be the most worthless of all.' Yet let us see the piece of evidence on which Prof. Jackson relies. Relating the 'stories' regarding the death of Cyrus, Ctesias narrates that "Cyrus died in consequence of a wound inflicted in battle by an Indian in an engagement, when 'the Indians' were fighting on the side of the Derbikes and supplied them with elephants." Prof. Jackson concludes that "the Derbikes might therefore be supposed to have been located somewhere near the Indian frontier, but the subject is still open to debate." (!) But may we ask what frontier is here meant, the one near the Hindukush or near Herat or near the Indus?

Now comes Xenophon. This gentleman wrote a "romance of the life of Cyrus" in which he says that that monarch "brought under his rule Bactrians and Indians," and says further that he is reported to have subjugated all the natives from Syria to the Erythrean Sea (i.e. the Indian Ocean). This Xenophon further recites the story of an Indian king having sent an embassy to Cyrus. "This embassy," he says, "conveyed a sum of money for which the Persian king had asked and ultimately served him in a delicate matter of espionage before the war against Croesus and the campaign in Asia Minor. It is significant that Mr. Bevan makes no mention of Xenophon in his chapter dealing 'with India in Greek and Latin literature.'

Apparently he does not think Xenophon's *romance* as worth mentioning. Yet upon this slender basis Professor Jackson seems to think that Cyrus exercised some kind of "overlordship" on northern India! Against this the account of Nearchus as preserved by Arrian relates that Alexander when planning his march through Beluchistan was told by the inhabitants "that no one had ever before escaped with an army by this route excepting Semiramis on her flight from India, and she, they said, escaped with only twenty of her army, and Cyrus the son of Cambyses (not the Cyrus mentioned by Herodotus, Ctesias and Xenophon), in his turn with only seven." Megasthenes on the other hand as quoted by Strabo declares that "Indians had never been invaded and conquered by a foreign power." Megasthenes mentions however that the Persians got mercenary troops from India. On all this material Professor Jackson comes to the conclusion (p. 333) that "even if there are just grounds for doubting that Cyrus actually invaded northern India, there can be no question (?) that he did campaign in the territories corresponding to the present Afghanistan and Beluchistan." This then is the result of all the quotations and arguments that occupy about fifteen pages of this costly book! In the next ten pages are discussed the facts or the materials relating to the political conquest and domination of northern India by Darius and his successors. "For the reign of Darius (522-486 B. C.)," says Mr. Jackson, "we have documentary evidence of the highest value in the inscriptions executed by that monarch's command and containing his own statements." The first of these inscriptions known as "the famous Bahistan Rock Inscription" admittedly "does not include India in the list of the twenty-three provinces which came to him or obeyed him." "The inference to be drawn," (continues Prof. Jackson) "therefore is that the Indus region did not form a part of the empire of Darius at the time when the great rock record was made." This is a crushing refutation of all the nonsense that has been said about the conquest of India by Cyrus and Cambyses. The other two inscriptions, it is said, mentioned "Hindu", "i.e. the Panjab Territory, as a part of his realm." What justification Prof. Jackson has in translating "Hindu" into "the Panjab territory" is not stated.

This is, it is alleged, "further attested by the witness of Herodotus, who in giving a list of the twenty satrapies or governments that Darius established, expressly states that the Indian realm was the twentieth division." Herodotus further says that "the population of the Indians is by far the greatest of all the people we know; and they paid a tribute proportionately larger than all the rest." The third piece of evidence is the story of Scylax also narrated by Herodotus, that "some time about 517 B. C., Darius despatched a naval expedition under Scylax.....to explore the Indus,

and that the squadron embarked at a place in the Gandhara country somewhere near the upper course of the Indus..... The fleet, it is recorded, succeeded in making its way to the Indian ocean and ultimately reached Egypt," but it is significant that the same Herodotus adds that "this achievement was accomplished prior to the Indian conquest." He says that "after they had sailed around, Darius conquered the Indians and made use of this sea." Now Prof. Jackson rejects this last statement because it does not suit his theory. This then is the whole evidence in support of the statement that Darius conquered Kabul, the Panjab and Sindh and ruled up to the western bank of the Beas. We are inclined to think that this evidence is by no means conclusive; that at the best it establishes that Darius conquered the territory between Hindukush and Cabul and called it "Hindu" or at the most between Hindukush and Attock. The last statement of Herodotus makes us doubt this last inference. Herodotus is evidently considered to be a reliable writer, but Mr. Bevan tells us on page 395, that a "good deal of what Herodotus wrote about India (middle of the 5th century)" was no doubt drawn from Hecateus—his idea, for instance, that the river Indus flowed towards the east (!) and that beyond the corner of India, while the Persians knew that there was nothing towards the east but a waste of land. There are certain other statements made by Herodotus which are on the face of them absurd; for example, the statements about the size of the ants "who threw up gold dust". Herodotus says, that "the ants were of the size of dogs." (!) His other statements about Indian tribes are equally absurd, unless we accept Mr. Bevan's opinion that "the Indians who came specially within the sphere of his knowledge, would be the more or less barbarous tribes near the Persian frontier." For example, he speaks of Indians who on the approach of old age killed their people and ate them; of others who when they fall sick, go into the desert and lie down there, no one paying any regard when a man is dead or fallen ill." Herodotus also says that it was from the hill-tribes of the country of Pashtu that the Persian government drew levies (page 396). Taking all this into consideration it is hardly satisfactory to accept everything which Herodotus says as gospel truth. But even relying on the evidence of Herodotus there is nothing to show that the influence of Darius went beyond the Indus. There is certainly no evidence to prove that any part of the Panjab east of the Indus was ever conquered or dominated by Darius. The inscription proves nothing beyond this, that a part of what was then Indian territory including Afghanistan and Beluchistan, was included in the dominion of Darius. The statements of Herodotus confirmed this, except that his statement about the expedition of Scylax

cuts both ways. Either the whole of his statement is correct or the whole of it is wrong. If the former, then all what it amounts to, is this that Scylax was allowed by the Indian rulers of the country to take an expedition through the Indus up to the Indian ocean, and this act of friendliness was repaid by Darius by conquering their territory. Most probably the whole of that statement is wrong because it is highly improbable as Prof. Jackson himself admits that, the Indian rulers should have allowed him to do so.

In the list of tribes that formed part of the army of Xerxes (page 340) there is not one which belonged to India proper. They were all occupying the Afghan region, and one of them was from Beluchistan. The only other piece of evidence now left is the statement of Arrian that in the battle of Arbela when Darius III made his last stand against Alexander in 330 B. C., some Indian forces were fighting on his side. But it is significant that they were fighting under the satrap of Bactria or that of Arachosia, which is almost conclusive to show that they were either mercenaries or such

Indians as lived near the Hindukush or in Arachosia. The battle of Arbela was fought in 330 B. C. Alexander reached the Kabul valley in the winter of 329-28 B. C., and he found no traces of Iranian rule or domination anywhere either in Afghanistan or in Beluchistan or in India proper. The statements of Nearchus and Megasthenes are positive on this point. The laboured propositions of Prof. Jackson are thus nothing but the outcome of a biased mind and we are sorry that so many as 26 pages should have been wasted in this discussion. In these mounds of sand, the historical particles are only few and far between. We have devoted so much space to an examination of this chapter as it discloses a curious frame of mind which most of the so-called Western oriental scholars bring to bear on the consideration of questions relating to Indian history and Indian civilization. It is extremely unfair to pass all this in the name of history. It is positively misleading and once more proves the absolute necessity of Indian scholars themselves taking to the unravelling of the problems of their country's history.

L. R.

RUSSIAN THEATRE AND SUHRAWARDY

I TRUST that one need not perhaps necessarily be looked upon a deal too venturesome when one airs the hope, that the intelligentsia of our country (slow to rouse itself though it be) has had sufficient time by now to be able to awake to the truth, that national life should hardly ever aspire to a unilateral development. Let us therefore venture a bit still further in following up logic and asserting that our public opinion need not necessarily be regarded as championing the quintessence of truth and morality, in setting its face against our youthful talents going in for the stage on grounds of sentimental puritanism and that sort of thing. If then it is true that national life, in order to be rich and complete, must be many-sided in its florescence, then it stands to reason that at least the Catholic spirit in our country ought to hail Srijiut Sahed Suhrawardy for taking whole-heartedly to the stage and that entirely on his own initiative to boot.

Though, fortunately in Bengal at any rate, we students take to amateur acting a good deal, few of us possibly realise, to what a noble height histrionic art can be raised, and how rich it may be in its potentiality in so far as the widening of the scope for the artistic impulse in human mind is concerned.

The reason is not far to seek. It lies by no means in any inherent inaptitude of us as a race in this direction, but only in the fact that mere dilettantism does not carry one very far in anything under the sun, however gifted or intellectually endowed one may happen to be. And there is no earthly reason why this remark should not apply to histrionic achievements. How backward we are in this art we realise first when we are brought face to face with English acting. Still more are our eyes opened when we come here to Germany, where acting and producing of the plays are taken up much more seriously than in England. What



The Great Actress of Russia—M. Germanova.
She is considered by many as an actress
second only to the Italian Duse, the
greatest actress of the World.

an amount of attention is focussed on the minutest details! And how busy and keen inventive genius here is to make the stage an institution that a nation may well be proud of! But when one sees the performance of the Russians one is at last so hopelessly lost in admiration at the grandeur of the acting and what they here call the "Zusammenstimmung" (i. e. a sort of harmony of the whole atmosphere so to say) of the rendering, that one catches oneself wondering whether we, in India, can ever hope to rise to such a height in this noble art.

The Russians as artists are in the front rank in the world of to-day. One has only to listen to their classical music, see their classical dancing and witness their dramatic acting to realise this. In dancing they are acknowledged to be the very best in so far as rhythm of movement as well as etherealness of the sum total effect

is concerned. I for one despite my being a lay man in the art of dancing, was literally entranced to see the Russian ballet and folk-dances—so beautiful in symmetry, dignified in bearing and far removed from all traces of vulgarity, which unfortunately debase the true art so often. In the histrionic art too, even the German papers here are moved to almost ecstatic admiration at the performance of the Moscow Art Theatrical Company. This company is out on a tour just now and performed in Berlin during the last two months. They played Tchekov, Gorky, Dostoevski and Knut Hamsun. The German theatre-goers literally besieged the theatre, notwithstanding their being innocent of Russian. But the people who did go at once felt more than compensated for their pains. Among these I happened to be one. It was one of the greatest books of all times that I saw—Brothers Karamazov—the masterpiece of the immortal Dostoevski. The book is a huge one, as anyone who has read it knows. So what they did was original and striking. They played only the important and stirring episodes from the book and some one read out what happened in between to supply the missing links. A most happy idea indeed, though it presupposes that the audience must have attained to that level of culture and detached appreciation which, perhaps, is not so general even among the Germans. Although I, for one, could not but regret that I was unable to enjoy the acting to the brim due to my unfortunate ignorance of Russian—and I was but one of the many who must have regretted likewise—yet this handicap did in no way affect our realising, what a really noble height these artists have elevated the histrionic art to. A worthy, nay, great representation indeed of a great masterpiece of literature! Katschalow and Germanova who played the leading roles, literally swept us clean off our feet by their faithfulness of rendering, dignity of carriage and beauty of conception. While I was seeing their acting I experienced the same sort of feeling that I once experienced long ago in Calcutta when I was fortunate enough to hear the singing

of a truly great artiste—a classical bayadère. Scales seemed to fall from my eyes there as well as here as in each case I was brought face to face with what an art could be like in its supreme grandeur and glory. With respect to the Russian acting I am by no means a victim to exaggerated admiration, as anybody who has seen it will testify. Katschalow and Germanova, two of the very greatest modern living artists, played their parts at once naturally and above the mediocre level of "naturalness" pure and simple. Their aim was higher than merely "holding the mirror up to nature." They reminded me of Maeterlinck's remarks in connection with his criticism of King Lear of Shakespeare:—".....l'instinct poétique de l'humanité l'a toujours pressenti, un drame n'est pas réellement vrai que lorsqu'il est plus grand et plus beau que la réalité." That is, the poet in human nature has instinctively sensed that a drama is a real one only when it is lovelier and loftier than realism itself. Times out of number have the greatest artists reinforced the truth of the above remark by the weight of their experiences in the realm of artistic perception and the Russian outlook of the histrionic art brought me round to see all the more clearly how it is the same thing in all arts. Germanova has impressed the connoisseurs here so deeply that she has received, I was told, several very tempting offers to play on the German stage even though her elocution in German is anything but enviable. Such is the appreciation of an artiste here! And in our country!—But alas let me not touch upon that sore point in our national life! It is well-known how great actresses here are not only well-received in society but are virtually sought after by the most distinguished among men. For instance, apart from the great Germanova who is herself the wife of a professor of archaeology, there acts in this company another very well-known actress who is the widow of the late celebrated litterateur Tchekov. When side by side one thinks of our stage—and one can hardly help comparing—one feels sad to say the least. But since it is at



Sahed Suhrawardy, the Joint-Regisseur of the Moscow Art Theatre.

best useless to regret the status of actresses in our country when the status of women is not altered, I would fain not dwell further on this point. I will only confine myself to saying that the status of the actors and actresses being what they are in our country, all right-thinking man must admire Mr. Suhrawardy for his moral courage in taking to the theatre as his life's work, when he could have chosen law or any other popularly applauded career, being himself an Oxonian and the son of a judge of the Calcutta High Court. It goes, of course, without saying that his sanity long trembled in the balance in the estimation of many a distinguished man in our country, and is perhaps still held in question by many of his sage, worldly-wise well-wishers—prematurely nodding and grey under the burden of



The Greatest Actor of Russia—KATSCHALOW—
many experts take him to be one of the
very best of living actors.

their wisdom. But may we not venture meekly to suggest to these eminently sane advisers of his to be just a wee bit less cock-sure of their having tapped the fount of wisdom, in view of the fact that this hot-blooded youth—who had to pass three of the most stormy years of his life in Russia simply due to his devotion to his cause—has made his way so successfully in this untrodden path that he is now the joint-regisseur of this one of the most famous theatrical companies of the world? I must explain here what the duties of a regisseur are. A regisseur is a producer and organiser of the play and on him devolves the arduous task of daily inventions and that of opening out of new vistas in the art itself. As such the success

of the production depends not a little on him and consequently he holds a position of honour and responsibility in any theatre whatsoever.

When one thinks that one of our compatriots chose this entirely new line, running counter to the advice of a whole host of his sage counsellors and with the tremendous handicap of a foreign and difficult language into the bargain, one can not help admiring his spirit of enterprise, even if we were not to speak of the subsequent success. Mr. Suhrawardy was in the Sorbonne University in Paris for one year (1910-1911). He went to Oxford then and took his degree in 1914. Then thinking better of his original pious intention of going in for the Bar—much to the scandalisation of his friends, relations and well-wishers—he turned truant and broke away to Russia to study the Russian literature and histrionic art (1916-1919). He was elected the professor of English literature in Moscow (1917). He produced there Tagore's King of the Dark Chamber (1918) and was so full of promise that he was taken in by this greatest Theatrical Company in Russia in spite of his being a foreigner. I was told here the other day by the great Germanova herself about the fine impression he had made on them all. Apart from the topic in question, this root of "peaceful penetration" by us into foreign countries and leaving seeds of good impression being one of the best and truest methods of our cultural propaganda, I do not think we should run the risk of falling into the pit of "over-appreciativeness" when we thank Mr. Suhrawardy for his services; and let us trust and hope that he will be able to do a good deal of real, solid work in the rejuvenation of our stage when he returns home this year after a spell of twelve years' stay in Europe and after a stay of three years of the most romantic sufferings amidst the storms and stresses of revolutionary Russia.

January, 22, Berlin.

DILIPKUMAR ROY.

THE BOSE RESEARCH INSTITUTE REVISITED

BY PROFESSOR PATRICK GEDDES.

MY "Life and Work of Sir J. C. Bose", written fully three years ago, and published in 1920, ends not with the suggestion that he might now be left in calm but with his emphatic protest, that "my life has ever been one of combat, and must be to the last", and thus with the hope that he and his then lately established Research Institute may indeed continue in victorious experience, and in ample and world-enriching diffusion of its fruits. I have thus been interested in returning to Darjeeling and Calcutta after an absence of more than three years; and as I am rejoiced to find my old friend, with his Institute and workers also, are all "making good", and even breaking out into fresh developments and departures; I briefly offer this continued indication of their doings, brief outline though it must necessarily be.

The opening of the Bose Institute was exactly five years ago (30th Nov, 1917), and with large hopes, in its eloquent opening address. The reader's first question is thus naturally—how far are these being fulfilled? The answer is—first by the publication of the "Transactions of the Bose Institute" Vols. I & II, devoted to the study of Plant Movements, and including the manifold results of a series of investigations of this complex group of problems which have been so long perplexing and occupying physiologists. These are now prosecuted in ways at once more elaborately specialised and more boldly comprehensive than heretofore; and have thus yielded, not only a great variety of interesting solutions of manifold movements in detail, but a far wider, more comprehensive and more unified view of plant-growth and plant-movements than had previously been possible. This burst of highly successful investigations was rendered possible not simply by the elaboration of many of the various forms of apparatus customarily used in laboratories of vegetable physiology, but by new inventions to a degree which in fact supersedes many of them altogether. Hence, as one of the oldest living teachers of that subject, since

first starting at Edinburgh in 1880, I have to confess that the Instrumental appliances of the Bose Institute often supersede ours hitherto, much as the artillery of 1918 in comparison with the earliest fire-arms, or even sometimes the bows and arrows of antiquity. Hence, too, I venture the hope, the suggestion, and the plea, that parallel to the present purely scientific tasks of the Bose Institute, there may arise some day, indeed as soon as may be, an Instrument-making department, for thus modernising the equipment of the botanical and physiological departments of Universities, Agricultural Colleges, etc., throughout the world, with credit to the Institute, and career for some of the young mechanicians it trains.

Thus have already arisen in association with advancing physiology and physics, the Cambridge Scientific Instrument Company, and largely also the magnificent Zeiss Optical Instrument-making of Jena. Indeed so many more examples—in every case combining scientific and technical progress with industrial efficiency and business-success—might be given, that I am justified in recent planning for the incipient University of Jerusalem, in scheming out its productive side, so as to be technically associated from the outset with its scientific Institutes, though at some little distance from there. In these days of discussion of Indian Industries, we hear much of jute, coal, mica, etc., and other raw materials, for comparatively low-skilled handling and use, but too little, or nothing, of that higher skill and invention on which the modern progress of industries has so essentially depended, throughout its course and which "the subtle brains and lissom fingers" of Bengal are so well fitted to. For what has been historically more central in all this than the Physical Laboratory of Glasgow University, with James Watt for its arch-instrument-maker for the age of steam, and then Kelvin, again foremost of instrument-makers in the opening age of electricity. Hence, though at first sight, to "the practical

man there may seem no direct utility in these subtle investigations of the Bose Institute into the ways of sensitive plants, or the behaviour of seedlings, he must be reminded that he has too seldom seen the significance of scientific research and experimental instrumentation in its earlier phases. Thus even Gladstone, despite all his fine qualities and powers, and his national representativeness in his day, when reluctantly persuaded to visit Faraday's laboratory, and see some of his experiments, understood nothing, and could only say "But what is the use of all this?" Nor could he really appreciate Faraday's answer—"Well, at any rate, you'll be able to tax it some day," a foresight of the vast world enrichment from electrical developments which has followed from Faraday's work, and of which even his profound vision was but the merest glimpse. The War seemed to promise some progress of open-mindedness to science, among the public as well as their leaders; but now that it has gone, it is doubtful whether this has not done as much harm as good, by association of the idea of "science" with explosives, gases, and horrors generally. This attitude, too, is no doubt passing but the right one is hard to evoke; hence work like the present, in which the utmost resources of the physical sciences are consistently applied to the understanding of life, is of notable aid and example. And this the more, since better understanding is the way towards more effective action, and these studies of plant life and growth cannot but suggest practical bearings; first of all towards growing plants more skilfully and better that is, towards agriculture and horticulture. For the latter, this Institute will doubtless before long be using its garden, indeed to some extent it is already beginning to do so and later, why should it not win its experimental farm in the environs of Calcutta as well?

Again, though naturalists are too much divided, as botanists and zoologists, indeed hitherto all but inevitably specialised upon groups of these, and while the anatomy and physiology of plants and animals, as of man, have mostly so far been elucidated by separate workers also, the science of Biology is ever more and more unifying all these studies. And this not simply in terms of Evolution: the doctrine of evolution by natural selection is increasingly being supplemented on all sides. And here the physiolo-

gists cannot but be greatly helped and stimulated by these new advances, such for instance as the visualisation of growth, now so far surpassing that of the cinematograph, and the proof that the long-thought exceptional "Sensitive Plants" are but conspicuous developments of a universal sensitiveness, and its accompanying movements, here disclosed throughout the plant world. The immemorial tradition expressed in Linnaeus's famous aphorism—"minerals grow, plants grow and live, animals grow, live and feel"—is now corrected, by the demonstration of what is fairly called "nervous action" in plants; for this is not inferior to the simpler forms of that in animals, and even with definitely traceable localisation of "nerves". For though these are naturally of simple type, and not as yet at any rate ever found to be ganglionated, still less concentrated into ganglia or other centres, they none the less permeate and unify the organism, and they serve in effectively relating it to its environment, and this actively as well as passively, and even by what must fairly be called "sense-organs". Thus there has been for some years an interesting, but so far speculative, interpretation of the plant's marvellous "geotropic phenomena" i. e., the adjustment to the stimulus of gravitation, by which roots descend and stems rise erect; and both with powers of readjustment from disturbance, (as when growing corn is "laid" by heavy rain, or root-descent is interrupted). This explanation has been that the starch-grains within the cells of certain layers of tissue, by falling into the new positions imposed by circumstances, might act as signals and stimuli towards the needed reactions of re-erection of stem, re-descent of root: so behaving in short like the "otoliths" of many marine animals, crustaceans, etc., which thus aid in their orientation in space. For this view Bose has now given the needed experimental verifications, and this amply, and with interesting refinement, as is his way.

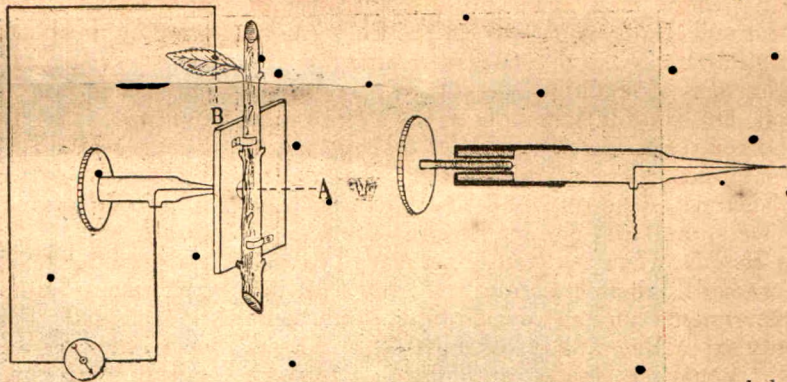
Thus, without here attempting to go into the technical details of these volumes of researches, we may at least begin so far to recognise their widely general bearings throughout the study of living beings. And though similarly we do not here enlarge upon the—better than magical—elaboration and perfection of the many forms of apparatus invented and employed for the demonstration

of growth, movements, etc., and for their accurate record and measurement, we cannot but see that such technical advances must have influences and impulses beyond their inventor's laboratory, but may before long have outcomes also in the outside world, and perhaps in ways we cannot yet foresee.

The third and fourth volumes of "Transactions of the Bose Institute"

have been delayed in collected publication through a variety of reasons, including Bose's visit to Europe in 1920; but the varied researches they summarise have none the less been in continuous progress at the Institute, and the two volumes are now appearing, bound up together. Furthermore, the past year's work has resulted in a fifth volume, "The Physiology of Ascent of Sap," now being published in London by Messrs. Longmans; so that the first five years' work will be well-justified, indeed most unusually well as research institutes go.

At Darjeeling the new Mayapuri Research Station and Bachhraj Laboratory is now practically ready. The original greenhouse, with its small laboratory section, is now on its new site, beside a fairly spacious and flower-edged lawn, ready for a pergola for climbing and twining plants, for beauty and investigation alike. Behind this a steep slope, edged on one side with shrubbery, and on the other with orchids, both massed and separate, for these too are not only creatures of beauty, but of ever-increasing scientific wonder for research as well. Up this slope from the road-level runs the long range of buildings, with rooms of laboratory accommodation and their associated wood and metal workshop. Solitary retreats are provided here and there for separate study and meditation, for enjoyment too of the magnificent mountain-view which is the glory of Darjeeling, at no house better seen, from wondrous sunrise to glorious sunsets. Finally, a lecture-room, for the discourses and demonstrations which are given as occasions arise, whether of fresh discovery or of audience desiring to learn.



The Electric Probe by which the 'heart-beat' of plants has been recorded.

Below the road the steep forest-slope between two streams has been acquired as far as the next contour road below, and laid out with well over a mile of zigzag paths, so as to bring the natural season-pageant of plant-life within easy reach of eye; in fact at once a nature-reserve and wild garden, from which much may be learned. In short, then a very practical as well as pleasing piece of planning and execution. Yet above all the best possible complement to the main Research Institute, in Calcutta, since with full contrast of tropical plain and eternal snow, given in this cool temperate hill-forest region between. In the modern city, the phenomena, the view-points and the resources are primarily, or at any rate predominantly, conditioned by that physical and mechanical order, to which civilised man has long been so increasingly confining himself; but here is the needed nature-tract in which the biologist can re-educate himself in direct touch with living nature. Hence largely it is that throughout the modern age of industry with its corresponding and interacting progress of the physical sciences, practical men and physical scientists have thought but little of life and nature, while the naturalists, as from Hooker's first great initiative exploration of the Darjeeling and Himalayan flora, now nearly a century ago, have had but little thought of applying such physical science as they may have learned.

This separation of the physicist and naturalist in the division of the scientific labour has of course often been greatly justified, as by Kelvin and Darwin respectively: but now here in this Calcutta-Darjeeling Institute-system we have one of the very best existent advances upon this long separation, still persistent in the would-be scientific education.



The Mayapuri Research Station and Bachhraj Laboratory, Darjeeling.

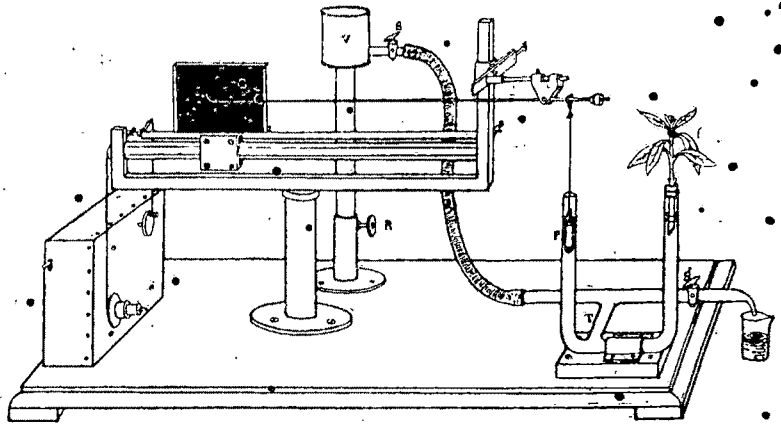
of schools and universities in town. At Calcutta the physicist and chemist, the mechanic and the electrician can hardly but continue to predominate, and so far well; but even there with their investigations directed towards the interpretation of life: here however at Darjeeling, Life is mistress of well-nigh all we survey; biology is in the ascendant, and thus, in her seasonal variety. She is far more widely suggestive of problems which the physicist may essay to solve, and thence take back with him, for treatment with the fuller technical equipment and resources of the city. The zoologists have thus long supplemented their city museums, and college laboratories by their zoological station on the seashore, as at Naples and Roscoff, from Aberdeen to Plymouth, and we trust before long from Madras to Vizagapatam (or nearer Calcutta?) to Bombay: the Paris and Montpellier botanists have also for a good many years had their forest retreats and studies; and so too the agriculturists in Europe, America and India alike, have their farms. But nowhere more, nor indeed any, where, so far as the writer knows, as here, has this kind of association been quite so distinctly and definitely initiated towards mutual advantage and enhancement, as in this present Calcutta-Darjeeling Institute-system before us. Much of course remains to be done: in fact we know better than did our nineteenth century teachers; how little after all we have yet penetrated

into the profundities of cosmos, and into the intricacies of the evolution of living nature.

Furthermore, by the nature of the case, alike as regards the fuller clearness, instrumentation and precision of the physical sciences, and the training and equipment of Bose and his workers alike, further expansion of the Institute has become imperative. Were I able to be one of the as yet too few substantial benefactors of this Institute, I would help towards increasing the permanent staff and material resources, as by the addition of the field-naturalist, the evolutionary and experimental embryologist, the Mendelian breeder of plants and animals, the biometrician, and so on, and not forgetting the skilled and experimental propagator, the trained agriculturist. Not that this side has been forgotten: there are indeed beginnings of it: thus of the only two active and eager field-naturalists I have met in eight years in India, Bose has already captured one, an orchid-hunter and distinguishedly successful cultivator; and is visited sometimes by the other. Histology too is in progress; and the medically trained physiologist, the bacteriologist, and more have worked in the Institute from time to time, as doubtless others also. Nowhere better than here, for instance, could the not infrequent modern problem of the advancement of vegetative growth by help of the resources of electricity, —here a long-dreamed enquiry—be taken

up and advanced anew; and who knows to what results, alike in science and practice? And this is but a single example among many which await the full collaboration of physics with botany.

An example of how this collaboration is already beginning anew,—now that the three centuries old problem of the Ascent of Sap has received fresh experimental treatment at the Institute, and with a new and unexpected solution—is in the corresponding re-investigation, continuing the past century of research, of that fundamental problem of plant-life, on which the existence of the whole animal worlds and the human world also, entirely depends—that of how the green plant manages to win its own living, and thus ours in turn. For though most people seem still in the crudely erroneous old world view, shared and expressed by Aristotle himself, and think of the plant like an animal burrowing in the ground for its food, and thus of its leaves as mere “excrecences”, like the animal’s plumage, scales, or hair; thus in short “nourished by its roots”, as the popular phrase goes. Botanists have long have this error corrected, first in part by Van Helmont, (to whom we owe the term “gas”),—a Bosc of the early eighteenth century, at once physicist, chemist and botanist—who planted a small cutting in a weighed pot of earth, gave it time to grow into a little tree, then weighed it again, weighed too the earth in which it had grown; and found to his no small surprise, that this earth was all but as heavy as ever. He next burned the plant, and kept and weighed its ashes; which weight, he was not a little interested to find, just made up what the earth had lost. Whence then the many pounds of plant substance he had burned? How far did this come from the water the roots had absorbed? Yet how far also from the atmosphere? To solve this question needed much further advance, alike of chemistry and of vegetable physiology. The component gases of the atmosphere became approximately known; and a fundamental step was made by Priestly, who found that green plants in water gave off bubbles in sunshine which he found largely oxygen,



The Micro-transpirograph for automatic record of excretion of water by leaves of plants,

bulking far beyond its proportion in ordinary air. Further investigations next showed this process to be dependent on presence of carbonic acid gas, and this was shown to be decomposed by help of sunlight, the plant releasing the oxygen, but keeping the carbon, and somehow building this, with the elements of water, into starch, or sugar; these latter next turning out to be mutually convertible, and thus available for the plant’s nutrition, and as reserves for its own continued life, and that of its self-propagation; whether by seeds, or asexually, by tubers as in the potato: and so, directly or indirectly, maintaining the whole animal world. Here, however, arose another and still widely popular error, that of a “respiration of plants” converse to that of animals. The plant, however, just like the animal, is dependent on oxygen for its respiration; and with formation of carbonic acid gas accordingly; so this release of oxygen, however useful to the purification of our animal atmosphere, is but as a waste-product of the green plant’s own chemical factory in the leaves. For this, instead of consuming external fuel, as we do in our factories or motors, the plant draws directly upon the energy of the sun, as animals cannot do. So here is a new function, truly super-animal, for which a new term therefore becomes necessary. At first, unfortunately, was applied a term of animal physiology. “Assimilation”—the process whereby the products of digestion in our circulation are appropriated by our muscular, nervous, and other tissues, for the repair of their wastage. So, though this process necessarily also goes on in all living plant-cells, be they green or no, it is totally distinct

from, and necessarily subsequent to, the unique green leaved appropriation of the energies of light radiation: a strange alchemy, which creates new energy-yielding substance from such inert, because fully oxidised, material, as carbonic acid gas.

Though this great world-process, of "Photosynthesis," be so far grasped in its broad outline, and seen at the all-important support of life for plants, and thus for animals too, the ever-increasing researches of the past hundred years are still far from yielding any adequately clear knowledge, much less intimate and detailed comprehension, such as physicist and physiologist desire. Thus we go through the varied range of the spectrum to determine the photosynthetic potency of its component rays, from red to violet and beyond; and though experimenters and experiments have been many, there is even here field for a fresh testing, now in progress. And so even with the spectroscopy of the green colouring matter (chlorophyll); while as to its chemical composition and the variability of this, we are still less clear. Less still as to its exact functioning, for which many hypotheses have been in the field; but none can be said to have triumphed. The chemistry of the process tempts us with a variety of suggestions; but though speculation and experimentation have long been busy, and far from unfruitful, we fail to reach any adequately lucid and convincing presentment of the steps of this process, and may indeed be long in doing so, since our chemical methods are obviously so far from those of the living laboratory of the plant cell. Still, with all these difficulties and more, there is plainly here one of the most fascinating fields of research the world can offer; and what may well be one of the most fertile in practical results as well. Thus it was the alchemist-like dream of one of the very greatest of chemists, Berthelot, to surpass and supersede the plant as the agency of starch and sugar-making; it might be even of proteid-making as well. And though this idea be far from pleasing, of our food coming from the bio-chemical factory instead of from the fields, his imagination was consoled by Gide the economist's vision of a glorious return to nature and forest, and, with flower-gardens replacing our

present more homely ones. And whatever be thought of this strange Utopia, the extraordinary progress of the chemist's art of organic synthesis, prevents us from entirely rejecting it as outside the bounds of possibility; for the synthesis of sugar, as well as of many other and complex vegetable products, has already been accomplished. And since for instance the preparation of colouring matters replacing natural indigo and madder has long been a business matter, and that of artificial India-rubber seems coming very near a business proposition, who can say that that of sugar may not also at any rate come as far? After all, the plant-world can but use about two per cent or so of the solar radiation per acre; so the dream of surpassing this has long been stirring ingenious minds. Enough however here for our present purpose, that of welcoming this latest mobilisation of the Bose Institute, to turn from the Ascent of the Sap towards a fresh investigation of the manifold problems of Photo-synthesis, or at least as many of these as circumstances and conditions may allow. An old gardener and tree-planter may also hope, and even pretty confidently expect, that the fruit of such researches may rather subserve the ancient arts of plant-culture than tend to supersede them, though even that may come some day.

As a minor example of sound research in which biological studies complement those of physics and chemistry, I may here refer to Rose's recent work (see Modern Review, September, 1922) on the floating plant now so rapidly spreading over the tanks and jhils of Bengal [*Eichhornia* (*Pontederia*) *Crassipes*], still more cruelly nick-named "Lilac Devil" by exasperated boatmen, whom its spreading and resistant masses so impede, indeed may practically bring to a standstill. From America, where the mechanical view-point as yet so peculiarly predominates the vital (though it is fair to recognise that great corrective influences are also at work) there come all sorts of suggestions for its destruction, and that of spraying chemical poisons seems to have been specially advocated in Bengal. Such spraying, despite its expensiveness, has no doubt at times its uses, as notably for dealing with insect pests or moulds on leaves, though also often failing even with these, as so notably with the *Phylloxera* of the French and other vineyards; for which, after long delays, through

every imaginable form of spraying process, an entirely fresh remedy was found, (that of grafting the good vines on rough American root-stocks, with their bark a degree too thick for the Phylloxera to pierce for their sustenance in winter). But here the spraying process is on the face of it absurd; since, even in quantity it can but kill the superficial vegetation which is at once renewed from the immersed root-stocks below; so that to do that job thoroughly, we should have to poison the waters wholesale, and make an end of fish, and much more accordingly, a task happily beyond chemists and Bengal budget alike. But to the simple commonsense of botany, and of agriculture still more obviously, what can be more desirable than an ample and frequent crop of vegetation, so easily renewed from these vast water-spaces Nature is now so willing thus to fill? For what can be more easily raked in from the shore, and roped, and raked too, into barges? Here is green stuff ready for all sorts of useful experimentation, from manure rich in potash at any rate, and this in a land starved of manure beyond all others—whence onwards perhaps to feeding experiments, ensilage, cheap alcohol, or what not. Here too the malariologist, the pisciculturist and more, have also to be consulted; but in the meantime, no botanist but must support Bose in his rejection of the spraying proposals, at once so extravagant in costliness, and so inevitably futile in result.

Returning to the main physico-biological and bio-physical problems of the Institute, the question arises—how far can these be broadly and intelligently outlined in principle within the comprehensive field and panorama of the sciences? Most simply stated, the physicist desires to see more and more clearly how the great forces of Nature control the plant world, and how this reacts accordingly. What are those main forces?

First, of course, all-pervading gravitation, to which the root responds by its earthward descent, its "geotropism"; yet to which the stem responds quite contrariwise, by ascent, as vertically opposed as may be. "Negative geotropism" is, however an ugly and awkward term for this magnificent activity of the trees of the forest; hence "zenithotropism" is a better descriptive name, and more in keeping with the geotropism of the root. These terms merely describe; they explain nothing; but of Bose's admirable development of their

interpretation a word has already been said. As next most general and universal, may be considered the importance of the atmosphere, and its meteorological and climatic changes to plant life, also that of the hydrosphere of water even in the soil, as the means whereby the land-plants' long past emergence from the waters was rendered possible, and as needed for terrestrial life; by all these conditions maintained, balanced and adjusted throughout its seasonal and individual course. With water too may be studied the importance of soils, though as no mere "geosphere," since their essentials for the plant must be in solution. And here too may be considered the effects of stimulants and poisons. Then, too, the physiologist has to study his plants in their varying conditions of temperature. Here Bose has made peculiarly great advance, and solved many puzzles, by associating far more fully than before the influence on geotropism of varying temperatures, as so notably in the famous case of the "Praying Palm," but thereafter, as is his wont, passing on to trees, etc., more generally and again from the perplexing opening and closing of flowers by night or day respectively to wider issues. The effects of light and darkness have also minutely to be investigated throughout the spectrum, and compounded with the preceding conditions of life whence part of the intricacy of the study of photosynthesis, and the frequent discrepancies among results of investigations hitherto. Atmospheric and terrestrial electricity, in their action on plant life, are still far from understood, and the experimental electrification of seeds, seedlings and growing plants, though frequently attempted, has all to be reinvestigated. Thus though these great cosmic factors conditioning plant life are not very numerous and all, in outline, more or less familiar. Yet their variations in detail, and still more the manifold combinations of these in their incidence upon the plant, have made the physicists' approach to vegetable physiology no easy one. It is extraordinarily to the credit of Bose and his assiduous workers to have done so much in these past five years towards clearing up these manifold difficulties; and one may thus hope, that with all this experience, and the splendid and ever-advancing instrumentation of their science, the next five years more may be even more productive. A new era

in vegetable physiology has in fact been broadly, deeply, and richly opened; and this next period may not only be even richer in direct results, but of fresh impulse to animal physiology, and even to experimental psychology as well; not to speak of practical applications.

In the near future we look forward to a further and more intimate co-operation between the physicist and the botanist. For initial, essential and general experimentation, from the physical side, the immense variety of the natural orders of plants matters comparatively little; but we, who seek to spell out the secret of their respective evolution, and thus under the widely varying, though broadly similar, conditions of environment, have still our questions, too largely unsolved, our speculations too little tested. Thus one great line of co-operation between physicist and botanist—perhaps even the main one, may be by passing through the complex fire of the experimental laboratory a series of the types of plants which are most representative of the vegetable kingdom—and this at all the characteristic phases of their life and growth. What are these? From the swelling of seed or stem to its budding and shooting, its leafing; to its inflorescing and flowering, and its subsequent regrowing, if this occurs; and at any rate its fruiting, seeding and drying for rest or death as may be. That is to say, the physicist-physiologist can help. Indeed he is helping us botanists with the interpretation of the habit of plants; so as to understand the swelling of the cactus or other succulents; the bud-permanence of the cabbage, the agave or the palm; the shooting, of which climbers and twiners are but extreme examples; and the exuberant and varied leafing, which in grasses and herbs, shrubs, and trees are alike so characteristic. The physiological conditions of the onset of flowering, and the deep reaction of even the faint beginnings of this, so that the ordinary modes of vegetative growth and branching becomes arrested, and yet developed, into the manifold variation of inflorescence, are again problems in which the botanist must look for aid; as with the mysteries and wonders of life in the flower itself. These we have so far unravelled but mainly from the morphological side, but still far too little from the physiological, and these beginnings we need help to control and to perfect. Again, after flowering, death may set in, as with the annuals, or

the long-lived talipot palm alike; yet in other cases a fresh vegetative development appears, sometimes as a vegetative rejuvenescence and re-growth of the individual plant, but more frequently as a quiet and steady vitality, which finds its extreme in the perennial evergreens. Again, what are the conditions of fruiting, so varied in their range, from the merest drying up of the carpels, to their splendidly continued growth and exuberance, sweetness in their turn, which may rival the earlier blooming petals in its beauty, or far surpass these. Again, what are the secrets of seed formation, with its minor infinity of variations, often so important to man, as from cereals to coconut. And, finally, what of the senescence and decadence of plant-life, both seasonal and individual; and how does this at times so conspicuously with cactuses and other thorny plants become characteristic of the whole habit of life?

Towards answering such questions, there are already many partial answers, and still more scattered suggestions; throughout the literature of botany, in which "ecology" is increasingly in progress. Yet now is the time, and here is the place for the initiative of that fuller, clearer and more systematic research which is required, and which would be widely suggestive throughout all fields of the science; and, above all, towards that evolutionary presentment which we have been increasingly about. There are many signs however that the Lamarck-Darwin controversy, since continued by Neo-Lamarckians and Neo-Darwinians respectively, may be, at least before long, reconciled by a fuller comprehension of the conditions of growth and of reproduction of living beings in their constant life-adjustment to environment and further the question of how such adjustment is again associated with modification of the influence of their ancestral history, on which not only Neo-Darwinians since Weismann, but also Mendelians, so strongly also insist, cannot much longer remain so unsettled as it is at present. In such ways then, and more, there is ample field for that yet fuller collaboration of physicist and botanist in which this Institute has already taken such a leading place.

Instead of here attempting to explain in detail any one or more of the wealth of researches which these five volumes contain, it may be a simpler introduction to their study if we imagine ourselves simply taking

a walk to Darjeeling, or outside Calcutta, looking at the vegetation around us. We may thus consider an instance or two of how far the work summarised in these volumes may help us towards a fuller understanding of what we see.

Most conspicuous of all living features of the Darjeeling landscape are the big Conifers — here represented by Cypress trees, and on the whole below them the mingled dicotyledonous forest. The former trees have tall erect stems with regular and concentrated branching, markedly ascendant, in young and higher branches especially, so that if the main single growing point be broken, the nearest younger brother-branch readily assumes the ascending leadership. The leaves too are small and simple, in the Cypress especially persistently embryonic in aspect, especially as compared with the developed and elaborated leaf-variety of the lower forest trees. Here then, in these ascending spires and towers of coniferous verdure, we see zenithotropism in its fullest mastery of the plant life; while in the trees of more developed leafage we have a far fuller development of their heliotropism — their better adjustment to the life-maintaining light. The coniferous trees stand dark and opaque against the sky and are broadly similar in aspect, with comparative little distinctive individuality, until after the trials of age. Whereas, not only are the varied species of dicotyledonous trees far more varied in aspect and branching, spreading, far more often allowing light to be seen through them than do the conifers. The individuals of each species are far more recognizable at a glance. In short the conifer is dominated by its lofty zenothotropic stem: but the dicotyledon far more definitely by its more heliotropic leaves. No finer or more vivid example of this can be desired than the common leguminous flowering tree, *Erythrina indica*, with its familiar red blossom. For here the comparatively few big leaves, both their huge leaf-stalk cushion (the "pulvinus") and their three large leaflets, each with minor pulvini of their own, are peculiarly noticeable; and it needs but little observation to see that each leaflet is a sun-light-cup, which is in slow but sure and steady movements towards the sun, and so throughout the day loses little of the precious life-sustaining rays. The tree itself is thus comparatively poor in form, has seldom a

distinct top, and is very irregular in its branching; yet its success in life is demonstrated, alike by its abundance, its vigour of shoots, and by its exuberant and long continued magnificence of flower. Now turning to these Bose volumes, we may read with a new freshness, the admirable experimental analysis of these leaf-movements, this sensitiveness, and we understand, for the first time clearly, how the main pulvinus and the minor pulvini continue their daily task of perfect adjustment to light. Thus, though every plant makes its response to gravitation and to light as well, we are reaching a clearer and fuller understanding of these wide differences of plant-habit, and even something of the evolutionary progress of the leaf in the scale of vegetative efficiency. How far the Cypress leaf is compensated for its elementary form by that persistently embryonic character, of which the perpetual youth may well maintain the longlived tree: how far again the more developed leaves of the Erythrine are associated with its shorter life, are examples of how fresh questions are always arising beyond our present knowledge.

But returning to this, our investigator has also done great service in elucidating the concurrent influences of changes of temperature upon the movement of leaves, and even branches: indeed, since his stimulus from the praying palm, upon the position of the main stems of trees. Zenithotropism, heliotropism and thermotropism are thus realised, first analysed, then synthesised in their complex resultant action upon the growth and habit of the plant, and no longer merely investigated so separately, and thus too long ineffectively, as elsewhere in the past. Again from Bose's proof of a great difference in the sensitivity and response of the different surfaces and sides of the leaf-cushions of *Erythrina*, and even of the different sides of its shoots and branches, we may even wonder whether we have not here a clue towards interpreting that curious exaggeration of the ordinary dissymmetry of the leguminous flower which it shows: but this may be left as but a fresh example of the potential suggestiveness of this finer physiology, towards unravelling the riddles of floral form.

So we might continue our walk, at every turn finding how the botanist is helped beyond his traditionally too merely external, empiric and descriptive observation, and

towards a more rational because functional understanding of plant forms. So too the botanist may suggest problems for the physicist-physiologists to unravel, and thus their active collaboration will increasingly illuminate this evolutionary intricacies of the plant world.

Finally, of the progress of the Institute in Calcutta much might be said: first, as regards the pleasing ordering of its garden and zoo, and the growth of additional buildings, though these latter, and also the library, and the material equipment, are of course still far from completed even for the very large and comprehensive tasks of the present, and still more for those of the opening future. But beyond all material organisation, it is certainly one of the most remarkable achievements, and one for which I have neither seen nor heard of parallel elsewhere, to have trained so many Research Assistants and Scholars, into active and skilful cooperation, and to be able to direct and supervise the work not only in Calcutta, but also in Darjeeling; or, if need be, even when abroad in Europe. Such organising powers are a fresh challenge to our science in the West, since in its way more comparable to that of its captains of industry, than to the ordinarily far too scantily seconded labours of its scientists. That so large a group of younger men can also be gathered, and to work on year after year, with such patient assiduity and such devotion to their respective shares in their chief's wide range of research, are also remarkable evidences of the fine tradition of India; indeed proof positive that the high ambition which was expressed in the opening address of the Bose Institute five years ago, that of reviving the spirit of the ancient Universities of India, as at Taxila and Nalanda, is also being substantially realised. I am sometimes asked, however, even in India as well as in the west how far are these devoted Brahmacharins falling into the limitation of that tradition, into the same weakness of European medieval universities that of too simply "swearing by the word of the master"?—or how far are they also actively critical in their collaboration, and actively studious for themselves? How far speculative, too, thus fitting themselves for the inevitably coming period when they can no longer have this man of genius to lead, guide and direct them? In short, how far are they themselves personally preparing themselves, as investigators, who

can carry on these path-breaking initiatives of their master through the unexplored forests and jungles of Life?—and by and by, as all-round physicists and physiologists, opening out new paths for themselves, which they in turn may be able to organise their own juniors to help them with? Here is one of the main needs of Indian University renewal, as well as a main condition of the prolonged endurance in productivity of this Research Institute. It is the disaster of Western science, even at its best, since that of the western over-individualised world generally, that so few of its great initiators succeed in founding schools to continue their thought and work, and to develop it—not even Kelvin with his creative genius, nor Huxley, with all his mastery of the art of teaching. It has indeed often, not always, been men of less marked originality who succeeded best, like Sir Michael Foster of Cambridge. My own passing visit has been far too brief to admit of positive answers to all these questions; but the impression was, that here as elsewhere, there are signs of both these tendencies in some men towards routine, but in others towards personal thought and initiative. It has been a great advantage of scientific Germany that its students wander from university to university, instead of remaining throughout their course in one, as so much at Calcutta as at Oxford; but this Institute will in the near future be ready for the great service of attracting young physicists and physiologists from the other universities of different countries. The more varied the group of researchers, such as I have myself lived among in youth, in France and in Germany, in Roscoff or at Naples, as well as in Scotland and England, the more their active discussion, the more their mutual education accordingly.

Here at any rate lies the educative problem at its highest—complementing all specific researches, yet assuring these even more fully: and its decision will surely be by the maturation of new men of science, as well as by the output of discovery in all present lines of work, and the ever-opening new ones. And now that the first five years, of strenuous initiative, and of training of assistants, are ending, the next five years will increasingly show this Institute, as one of the enduring lighthouses of the intellectual and scientific future of India. Yet to assure

this, the Institute should be freed from all material anxieties, so that this exceptionally gifted scientific leader may be more free for what may well be the highest

of all his life-tasks—that of training his late apprentices, now mostly competent journeymen, to their future mastership.

PROVISIONAL MEMORANDUM ON THE CONDITION OF INTELLECTUAL LIFE IN POLAND

[This has been sent to us for publication by the Information Section of the League of Nations.—Editor, M. R.]

THE Committee on Intellectual Co-operation, at its second meeting, held on August 1st, 1922, decided to draw the attention of the Council and the Assembly of the League of Nations to the urgent need for coming to the help of countries whose intellectual life is threatened. In order to be able to supply the Council and the Assembly with accurate information and practical suggestions, the Committee instructed two of its members to undertake enquiries in Austria and in Poland. As regards the latter country, it was impossible to obtain all the desired information, in so brief a period. Madame Curie-Skłodowska, who undertook the enquiry, reserves the right to bring out the final issue of the report on the conditions of intellectual life in Poland, and has authorised the Secretariat to make a provisional summary of the information supplied by a few of the most important organisations in that country, and also of the wishes which they have expressed.

I

Poland is a very ancient centre of European civilisation, which is at present in special danger, not only in consequence of the war, from which Poland has suffered more seriously and for a longer period than almost any other country, but also because intellectual life there has existed under abnormal and extremely unfavourable conditions since the end of the 18th century.

In the ancient Polish State, which from the time of its constitution in the 10th century, maintained close and regular relations with western civilisation, intellectual activity developed, rapidly after the foundation of the University of Cracow in 1364. At its height during the 15th and 16th centuries, then interrupted by long years of war, this activity received fresh impetus during the last years of old Poland, which between its first and second partitions, was the first country in Europe to create a Ministry of Public Education (Education Commission), and carried out extensive university reforms.

After the second partition in 1795, all development was persistently crushed. For many years, free intellectual, literary and scientific activity was only possible

for Polish emigrants abroad, especially in France. The saddest period was that between the insurrection of 1830-31, after which the Russian Government closed the Polish universities at Warsaw and Vilna, and the constitutional reforms in Austria, which, between 1861 and 1871, allowed the Universities of Cracow and Lemberg to reassume their Polish character. Since then Polish intellectual life has been able to develop almost unhindered in Galicia, but in the major part of Polish territory, which was under Russian or Prussian dominion, no Polish school of any educational standard existed until the time of the great war; in one part of Russian Poland only, certain Polish private schools had been tolerated since the revolution of 1905.

During the four years of the world-war, Poland was almost completely laid waste by the belligerents on both sides. At the end of the European war, Poland had to fight yet another two years, against Soviet Russia, and, invaded anew and laid waste up to the very gates of Warsaw, was obliged to abandon all intellectual work.

However, even amid the war, the entire reconstruction of intellectual life began. Advantage was taken of certain concessions granted by the German occupying authorities of Warsaw, in order to reorganise there, as early as 1915, a Polish University and Technical School, and to lay the foundations of a Polish Ministry of Education. In the summer of 1918, whilst still under Austrian occupation, a new private Polish university was founded at Lublin. As soon as Posen had rid itself of the Prussians, a great university was founded there in May 1919, which has become a fresh intellectual centre of the highest importance. A few months later, Vilna, having been for the first time recaptured from the Bolsheviks, the old University, dating from 1578, was immediately reconstituted.*

A provisional list of new scientific associations and institutes created in Poland between 1918 and 1920, mentions as many as 26, nine of which had already been founded by the new Polish State, as for example,

* For other institutions, see list of Polish higher schools annexed hereto.

the great Meteorological and Geological Institutes at Warsaw, the Agricultural Institutes at Pulawy and Bydgoszcz; as regards private scientific associations, all the older ones of which were kept alive in spite of the hardships of war, very important new ones were formed during these years, such as the Physical, Chemical, Geographical and Economic Societies at Warsaw, the Mathematical Society at Cracow, the Philological Society at Lemberg, the Numismatic Society at Posen, and the Archaeological Society at Vilna, etc.; at Lemberg, a Union of Polish Learned Societies was also formed in 1920 to encourage the collaboration of these numerous associations. The academies and general scientific societies which the Polish nation had succeeded in establishing under foreign dominion were reorganised and greatly developed during the early years of independence. Thus the Academy of Science and Arts, founded at Cracow as early as 1872, has become the National Polish Academy, representing the whole of Polish science in its relations with foreign countries; its numerous special commissions, which are open to scholars who are not members of the Academy, are scientific institutes, each of which issues its own publications. The Warsaw Scientific Society, which, founded in 1907 under the Russian dominion, had to be satisfied with this modest title, is in point of fact a second National Academy. Among the numerous scientific institutes and laboratories connected with it, the most important are the institutes of Biology and Anthropology, the latter serving as the Polish Office of the International Institute of Anthropology in Paris. The Polish Scientific Societies at Posen, Torun and Vilna have by this time become small local academies.

As regards education in general—too vast a subject to be dealt with within the limits of this report—it will suffice here to emphasize the fact that whereas the education of the masses had been neglected under foreign rule and encouraged only by private associations, the greatest care has been devoted to it in free Poland; the number of secondary schools reaches 753.

III

These particulars, incomplete as they are, might at first convey the impression that in Poland intellectual activity is progressing most satisfactorily, and that it would be an exaggeration to consider it as in a critical state. Unfortunately, however, the further development of all that has been done hitherto is menaced, and existing institutions, however numerous they may appear, are even now quite inadequate to the needs of the 28 million inhabitants which the Polish State now numbers.

One of the causes of this situation—perhaps the most direct cause—is the same in Poland as in all other States, i. e., the economic and financial crisis; but owing to the low level of Polish exchange, which has dropped by half within the last few months and is higher only than the Austrian exchange, the crisis is far more acute in Poland than elsewhere. As in all other countries, intellectual workers are those who suffer most. The Warsaw Scientific Association, the importance of which has already been emphasized, may be pointed out as an instance of this. Its balance-sheet for 1922 shows a deficit of over 67 million marks out of a total of over 85 millions, and it seems likely that, owing to the fall in the mark, this deficit will be at greater by the end of the year. The Association,

therefore, recently sent a desperate appeal, under date of August 10th, 1922, to all Poles, beseeching them "not to allow that light to be extinguished of which even foreign domination has failed to deprive us." The position of other scientific bodies is equally critical.

It is true that the position of university professors, for instance, is not so tragic in Poland as in Austria, but their economic distress* may have even more detrimental results for the Polish schools. Whereas the number of professors is still great in Austria, in Poland many of the new universities are already now without sufficient teaching staff, and what is more alarming still for the future, there are scarcely any lecturers (Privat-Dozenten). The number of students entered at Warsaw University approaching that of the Vienna University, whereas the teaching staff—nearly stationary as to numbers—is six times smaller and includes only 18 per cent of lecturers. Lemberg Technical School, a pre-war institution, has still a staff of 54 professors but only four lecturers. The position of the latter is extremely precarious, since they are not in receipt of a fixed salary, and the dues and fees formerly paid by students have been entirely abolished as a consequence of the establishment, under the Polish Constitution, of free teaching in all public educational institutions. A number of professors attached to State Universities also teach in the private universities and are therefore overworked.

The depreciation of currency has in two other instances had disastrous consequences for intellectual activity. Sums allotted as scholarships, which were considerable before the war, have now become so insignificant that it is not worth while to apply for them; thus the principal scholarships, of which many lecturers of the Polish Universities of Galicia formerly took advantage, amounted to 5,000 crowns per year—a sum which nowadays would be utterly inadequate. A further particularly serious feature of the situation consists in the fact that the ever-increasing cost of printing prevents the publication of all books for which there is no prospect of rapid sales and numerous editions. In pre-war days, the publication of scientific works was helped by the "Mianowski Fund", to which reference will be made later. Recently this institution has drawn public attention to the fact that in 1913 the sum at its disposal, 425,000 roubles, was sufficient for the publication of 224,000 pages, whereas in 1920 500,000 marks, sufficient only for the publication of 272 pages, were available. The situation has since become still worse. Lublin University, which has undertaken the publication in a special edition of the works of its most eminent professors, has been obliged to devote over one million marks to the publication of its latest volume.

The extremely precarious situation of students should also be pointed out. Save in exceptional cases, their families are unable to supply them even with the most indispensable means of livelihood in the university towns, and 75 per cent of these youths have to earn their living under

* Their salaries were increased to such an extent that they are lower only than those of Ministers and Under-Secretaries of State; they receive, in addition, "a scientific allowance"; in spite of this, the maximum monthly pay of a professor, 27,900 marks, is equal only to 200 Swiss francs.

the most difficult circumstances. Nearly all of them are obliged to devote most of their time and strength to teaching, working in banks, etc. They are dependent for their food on canteens organised by their associations, and these canteens are themselves dependent on the subsidies of foreign philanthropic association. Between 1921 and 1922 American organisations furnished the students of Warsaw with materials valued at 50 million marks, but they are now liquidating their stocks.

The second cause of the evils from which intellectual life in Poland is suffering is the intellectual isolation and the absolute impossibility of taking any effective share in international co-operation, or even of keeping informed of the intellectual work achieved in other countries. Here again it is a question of an evil which has fallen upon many countries, and upon all the States of Central and Eastern Europe without exception. But, in this respect the danger in Poland is even more serious than in Austria.

In Austria, and, generally speaking, wherever normal intellectual life existed before the war, the libraries are at least stocked with all the essential books that appeared in foreign countries before 1914 and all the scientific institutes have a nucleus of older collections. In Poland, only the schools in former Galicia possess anything like the same amount, while the newly created or reorganised schools, libraries, etc., have in many cases had to start with nothing, or with collections which even in 1914 would have been totally inadequate. Warsaw University, the largest in the new Poland, has inherited, from the former Russian University in this city, one of the most neglected in the whole Russian Empire, a library composed principally of Russian books, and entirely destitute of the most indispensable works in other languages; certain research centres (seminaires) of this central University—or example, that for Romance languages and literature—had at first not a single book in their private libraries. The same applies to periodicals; in the majority of Polish universities they will require to be completed not from 1914 but from the very beginning.

This is obviously an impossibility, since even the most complete libraries in Galicia cannot continue their pre-war subscriptions. In libraries which, before 1914, subscribed to hundreds of scientific periodicals of all countries, only a few German reviews, one or two French ones, and not a single English or American one, can be found to-day. The price of reviews—even of special volumes published in countries having a higher rate of exchange—sometimes exceeds the entire yearly endowment of the institute in question. Thus, in 1921, the Botanical Institute of the University of Cracow had at its disposal an endowment of 100,000 marks, while "Botanical Abstracts", an absolutely indispensable publication, cost 130,000 marks, in that year. As the price of an English book which before the war cost one pound and now costs three, is equivalent to 90,000 marks, even the Jagellon Library, which may be taken as the national Polish library, can no longer purchase any, since its total endowment amounts only to three millions a year. Private scientific associations are in an even more pitiable plight. In 1912 the great and important Warsaw Jurists Society subscribed to forty-one foreign reviews; now it can only subscribe to one soli-

tary German review. It is even more difficult to obtain the instruments and chemical products necessary for scientific laboratories. In some instances even, loans and gifts cannot be accepted on account of the heavy postal expenses they entail; the Polish Academy has been obliged to refuse a valuable gift of Italian books because their transport would have cost 29,000 marks. The same postal expenses and the cost of special editions hinder a regular exchange of publications which can only be effected at frequent intervals with neighbouring countries such as Czechoslovakia. Consequently, Polish scholars and students can use hardly any foreign publications, for their work, and often confine themselves to the study of purely Polish questions, as they are unwilling to embark on research work, which must needs remain incomplete.

Further, it is very difficult for them to keep in personal touch with foreign scholars. On more than one occasion, no Polish delegate has been able to attend an international scientific congress because it was impossible to raise the necessary funds for his travelling expenses and subsistence in a country with a high rate of exchange. Often the amount of the subscriptions, converted into Polish marks, has prevented Poland from joining an important international association at the proper time; the budget for 1922 allows the sum of 20 million marks for these subscriptions, allotted principally to the various special unions of the International Research Council, of which the Astronomical Union in particular has just adopted very important resolutions in favour of Polish science.

It is no less important to facilitate the exchange of professors and students, particularly young Polish professors, some of whom have never had an opportunity of perfecting themselves abroad in their own special branch of study. A prolonged stay in France, England, Belgium, Switzerland, Italy, the Scandinavian countries, of the United States, during which they could give lectures and at the same time carry on scientific research, is indispensable to them. As regards students, it would be a question rather of young men and women who have already completed their studies in Poland, and who wishing to devote themselves to a scientific career, must necessarily pursue these studies for a certain time in foreign countries.

There is amongst the youth of Poland a keen desire to collaborate with the intellectuals of other countries; a group of Warsaw students, in its little review, hailed the institution of the committee on Intellectual Co-operation with the profoundest enthusiasm, and, at one of its meetings, discussed almost all the problems to which the committee devoted its attention. The need for international exchange is also felt in the province of education in general, especially in the case of the education of the people and of adults; it is essential for all who deal with this matter in Poland to be able to study on the spot new methods adopted in other countries.

Polish scholars would also like to see their articles published in foreign reviews. Here again the present situation is far from satisfactory. It is difficult to get these works accepted by publications which, even in the most prosperous countries, have had to cut down their size; in some cases Polish writers have even been called upon to refund in foreign currency the cost of special editions. It is also almost impossible for Polish writers to have their

works translated into more widely diffused languages; they have to be content with adding to their books and articles abstracts in French and English.

As regards the special difficulties with which Poland is faced, it should be noted, first of all, that the total number of students, which a year ago, amounted to about 24,000, exceeds 32,000 for the current year and will soon reach 40,000, and that, according to the trustworthy estimates, it should reach 60,000 if it is to correspond not only to the population but also to the intellectual requirements of the Polish nation, as made manifest before the war, when such large numbers of Polish students frequented foreign universities. However, the higher educational institutions at present existing in Poland are insufficient even for the present number of students. Some faculties, in particular that of medicine, have had to introduce the *numerus clausus*, that is to say, to limit the number of students entered each year. The same measure will soon have to be applied in the faculties of sciences in laboratories, where the available space is quite inadequate to the number of the students who are desirous of working in them. Even the lecture halls have become far too small, especially in view of the numbers attending courses in chemistry, political science, economics, etc. Despite this situation a number of refugees from Soviet Russia and Ukraine have been admitted to Polish universities.

There is therefore an urgent need for new universities and higher educational institutes. Even the existing universities, however, are hindered in their development by a difficulty which arises nowhere to such an extent as in Poland, namely a complete lack of premises. Warsaw University, with its hundred institutions, schools and laboratories, is literally stifled in the buildings of the former Russian University. The premises of the Warsaw Polytechnic Institute, which were built in 1898 for about 1,200 students, are insufficient for the 4,000 students who now attend its courses, and no room is available for the new laboratories which are required. In the budget for 1922 of Cracow University, a sum of 118,500,000 marks has been assigned to the building of new premises and the upkeep of existing ones, and even this sum is inadequate.

The same difficulty is aggravating still further the already unsatisfactory economic situation and conditions of life of teachers and students alike. Numbers of the latter are unable to secure a room, however small, or even a bed and a chair in a room shared with others. During the past year over 2,000 students were in this plight in Warsaw. Most of them gave up their studies; others continue to live in this deplorable condition, which is both insanitary and expensive. The Students Central Co-operative Society in Warsaw has drawn up a scheme for the building of housing accommodation for 4,000 students, but the execution of this plan will require five years and will cost 5,000 millions. Even in smaller centres, such as Cracow or Lemberg, the situation is scarcely better.

The various material difficulties described above also hinder the solution of another problem, viz., the lack of scientific institutes and establishments. With the exception of Cracow and Lemberg, the intellectual centres of Poland are, in the first place, destitute of libraries and museums, and even of the necessary

buildings for any systematic installation or organisation.

The situation will become more and more critical in proportion as the Soviet Government, in conformity with the Treaty of Riga, restores the countless books and works of art which Russia has been seizing from Poland since the end of the eighteenth century. The creation of large museums is becoming increasingly urgent, as safe places must be found for the remains of artistic treasure coming from thousands of churches, palaces and other historical monuments which were reduced to ruins during the six years of warfare, and for the preservation of which a special commission has been appointed. With the exception of certain university collections, Poland is also lacking in great natural history museums and museums for prehistoric relics, anthropology, ethnography, etc., as the Powers governing Polish territory at the time when such collections were being made elsewhere neither made nor encouraged any effort in this direction. Only quite recently has the Polish Government been able to turn to the organisation of a national natural history museum and an archaeological museum at Warsaw. It has also appointed special councils for the organisation, development and co-operation of museums and libraries. Finally, as regards scientific institutes in the strict sense of the word, it will be enough to enumerate those which Polish scholars consider the most indispensable, i. e., the institutes of pure chemistry, radiology, economics and historical science, on the pattern of the "Ecole des Chartes" and Oriental research. There is also a demand for creation of a central astronomical observatory independent of the universities and of fresh zoological stations; at present there are only two, and fresh ones are extremely necessary, because the present rate of exchange makes it impossible for Poland to ensure to her scholars places at foreign zoological stations. The same reason prevents the carrying out of any scheme for organising Polish research institutes in Paris, Rome (in these two cities there are already Polish libraries which might form a nucleus for them) and London; yet such schemes are essential for the normal development of Polish science.

III

It should be realised that Poland is herself making every possible effort to meet the requirements of her intellectual life. Particularly since the end of the war, the Government has devoted considerable sums for the ordinary expenditure of the Ministry of Education (forty-nine milliard marks, of which 6,500,000,000 are for science and higher education, in the 1922 budget) in accordance with the express recommendations passed in this connection by the Diet in the autumn of 1920; it has also assigned large sums for subsidies of all kinds. The Department of Science, which has been created within the Ministry to examine the requirements of Polish science and to encourage all efforts made in the sphere of knowledge, expended in 1921 more than 214,000,000 marks in subsidies for works and publications of a scientific nature, for the encouragement of intellectual co-operation with foreign countries, and for assistance to university students; a sum of 453,000,000 is earmarked for this purpose in the 1922 budget. Among the assets of all the scientific institutions, the Government subsidy represents the most considerable figure

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(more than 32,000,000, for example, in the 1921 budget of the Polish Academy, whose own revenue is only represented by a sum of 1,500,000).

Unfortunately, as a result of the crisis in the exchange rates, the Government itself is unable to assure the normal participation of Poland in international intellectual life. The most widespread and most insistent demand is for foreign scholarships, but these are quite beyond Poland's financial capacity. It has only been possible for the Government to adhere to existing international organisations; in 1921, for example, Poland adhered to the Conventions of Brussels of 1886 for the exchange of official publications. The Polish Service for International Exchange does everything possible to extend this system of exchange to non-official publications, and would be very grateful if the League of Nations would institute an appeal or take the initiative in this connection.

The Polish nation in its turn has itself made very considerable efforts to encourage intellectual work. Reference has already been made to the two free universities, of which Lublin University owes its existence to the extraordinary generosity of one individual, and it will be sufficient to mention as a typical example the "Fund for Scientific Assistance Dedicated to the Memory of Dr. J. Mianowski". This was founded during the Russian rule in 1881, for the purpose of granting subsidies and loans to persons working in any branch of science, to assist them either in research work or in the publication of the results of their research work. The support which this institution has met with among all classes of the nation, and the donations, legacies, and other grants which it has continually received, have enabled it to work without interruption even during the war, up to the present day. In the course of the forty years of its existence (up to 1921) the Fund has distributed about 2,000,000 gold roubles (5,000,000 francs) to Polish scientists, and has published more than a thousand volumes. Under the new Polish regime, financial support has been given it by the Ministry of Education, and in spite of the general economic crisis, very considerable private donations have been continuously made (more than 4,000,000 marks in 1921) so that it has been able to extend its activities still further. It has established a Scientific Council, entrusted, among other tasks, with that of assisting intellectual relationships with other countries and since 1918 it publishes a year-book dedicated to the study of the requirements of Polish Science; in 1920, in the middle of the war with Russia, it convened an important Polish Scientific Congress at Warsaw, which discussed the organisation of science, its place in social life, its essential functions, its material needs, etc. The last day of the Congress was dedicated to international co-operation, and an extremely wide programme was drawn up (exchange of information and publications, translations collaboration with international organisations, exchange of professors, scientific expeditions, foreign insti-

tutes). Unfortunately, it has so far not been possible to realise any part of this interesting programme.

It is in this sphere of intellectual exchange with the other nations that Poland requires assistance from those nations, or rather from the League of Nations.

It must be clearly understood that in the case of Poland there is no necessity for financial assistance or intervention as in the case of Austria. Within the country itself, where the purchasing power of the mark is far higher than on the international market, the national effort will be sufficient to overcome present difficulties. But it will only continue to be so if Poland finds in the future wider facilities for her intellectual relations with foreign countries. Even then she does not ask that all nations should imitate the generous example of France, who has granted important annual scholarships to Polish scientists and has organised, at her own expense, travelling scholarships in France for young Poles. The wishes expressed by Polish scientists, the most important of which we summarise in conclusion, are much more modest, and remain within the general framework of the programme of the commission on Intellectual Co-operation; they may be applied also to other countries who find themselves in a somewhat similar situation.

A beginning must be made with a special enquiry in greater detail into the requirements of intellectual life in Poland. For this purpose it will not be necessary to send a foreign commission, but use could be made of existing local organisations, such, for example, as the "Mianowski Fund" already mentioned. For Lesser Poland, recourse may also be had to the Cracow Academy.

This same local institution might serve as an intermediary in bringing to the notice of the Commission on Intellectual Co-operation all the special requests addressed to it by Polish scientists who require certain books or instruments or who wish to undertake special research work abroad. The persons or institutions concerned might indicate what publications they could supply in exchange, or, in the case of professors, what courses of lectures they could give during their visit to another country. The Mianowski Fund would be responsible for the genuine nature of these requests, and the Commission on Intellectual Co-operation could instruct its Secretariat to forward them to the most suitable addresses. The requests of the recently-created schools and institutes would perhaps merit special attention.

Finally, consideration might be given to a suggestion for the establishment of a system of international identity cards for persons visiting foreign countries for scientific purposes, granting them free access to libraries, archives, museums and other scientific establishments; free visas for their passports and, if necessary, reductions in the price of rail and steamboat fares. These papers would only be granted by the competent authorities of countries where the situation is particularly difficult, and their number would be limited.

ANNEX

THE UNIVERSITIES AND HIGH SCHOOLS OF POLAND.

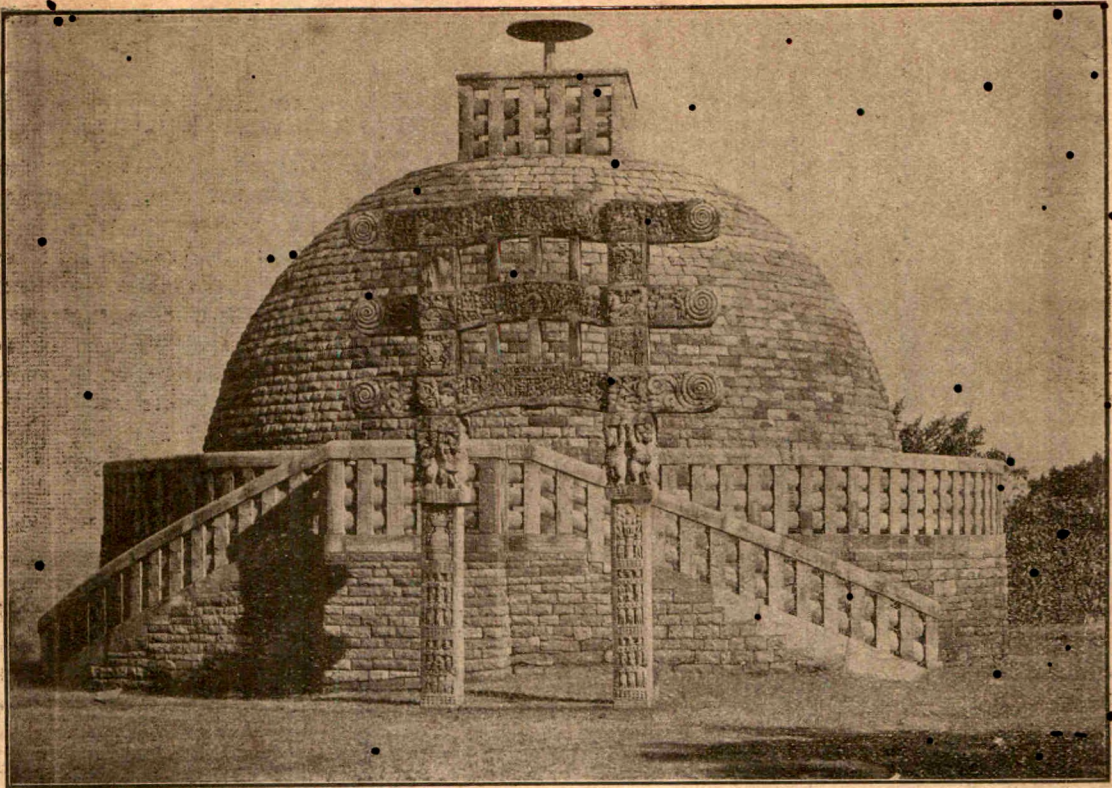
I. UNIVERSITIES.

(a) *State Universities.*

UNIVERSITIES	FOUNDATION	FACULTIES	NUMBER OF PROFESSORS IN 1921-1922	NUMBER OF STUDENTS IN 1921-1922
1. Cracow	1364 1400	Theology, law and political sciences (with a school of political sciences), medicine (with a school of pharmacy), philosophy (with agricultural and teachers' colleges).	146	4,531 (2,860 in 1918)
2. Lemberg	1661	Theology, law and political sciences, medicine, philosophy.	128	4,590 (2,822 in 1919)
3. Posen	1919	Theology (in process of formation, law and political sciences, medicine, philosophy, agriculture and forestry, engineering (proposed).	129	3,273 (1,814 in 1920)
4. Warsaw	1816, reorganised in 1915	Catholic theology, protestant theology, law and political sciences, medicine (with pharm., and veterinary school), philosophy.	129	7,518 (4,557 in 1918)
5. Vilna	1578 reorganised in 1919	Arts, theology, law and political sciences, medicine, fine arts.	55	2,000 (788 in 1920)
6. Lublin (Catholic University)	1918	Theology, ecclesiastical law and moral sciences, law and political sciences, philosophy and arts, agriculture (proposed); annexed: Institute of Education.	45	1,120 (600 in 1919)
7. Warsaw (Free University of Poland)	1906	Sciences, arts, political and social sciences, pedagogy (Institute of Education); annexed: School of Journalism.	122	2,374 (1,580 in 1920)

II. HIGH SCHOOLS.

SCHOOL	TOWN	FOUNDATION	NUMBER OF PROFESSORS IN 1921-1922	NUMBER OF STUDENTS IN 1921-1922
1. Polytechnic High School	Lemberg (with Faculty of Agriculture at Dublany).	1844	54	2,388 (1,500 in 1920)
2. Polytechnic High School	Warsaw	1825 reorganised 1915	94	4,334 (2,931 in 1920)
3. High School of Political Sciences	Warsaw	1915	34	500 (407 in 1920)
4. Institute of Dentistry	Warsaw	1920	3	760
5. Veterinary Academy	Lemberg	1881	19	260
6. Higher School of Mining	Cracow	1919	24	273
7. Higher School of Scientific Agriculture and Forestry	Warsaw	1918	30	850 (714 in 1920)
8. Higher School of Horticulture	Warsaw			300
9. Higher School of Commerce	Cracow			
10. Higher School of Commerce	Lemberg			
11. Higher School of Commerce	Warsaw	1915	66	800 (530 in 1920)
12. Academy of Fine Arts	Cracow	1818	16	151
13. Academy of Fine Arts	Warsaw	1922	6	
14. Higher Teachers' Institute	Warsaw	1918	5	135



Sanchi Stupa (Tope No. 3).

• sculpture of these monuments more easily intelligible, I shall divide it into three periods :—

(1) The first extending from the reign of Asoka to about A. D. 400 when Chandra Gupta II overthrew the Kshatrapa power.

(2) The second from the advent of the Imperial Guptas to the death of the Emperor Harsha (A. D. 647).

(3) The third embracing the later medieval period down to the close of the twelfth century.

• I. EARLY PERIOD

(a) *Sanchi during Asokan period* :—
The edict inscribed on a pillar of the gateway of the great stupa, relates to the penalties for schism in the Buddhist church. The edict is in early Brahmi characters and may be translated as follows :—

.....path is prescribed both for the monks and nuns. As long as

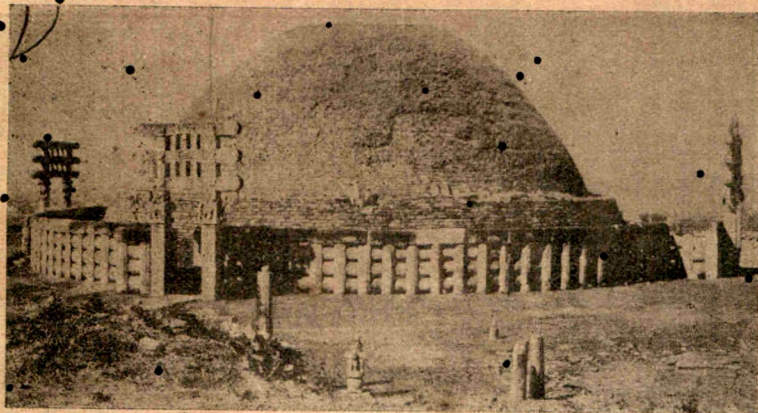
(my) sons and great grandsons (shall endure) the monk or nun who shall cause divisions in the Sangha shall be compelled to put on white robes and to reside apart. For what is my desire ? That the Sangha may be united and may long endure.

It is clear from the memorials which the Emperor erected at Sanchi that the Sangha there was an object of special interest and care to him.

(b) *Sanchi in Sunga period* :—On the death of Asoka in 232 B. C., the empire of the Mauryas rapidly fell to pieces. About the year 185 B. C., the throne of Magadh passed to the Sungas.

Several of the most important monuments at Sanchi probably belong to this period, viz., the second and third stupas, with their balustrades, but not the gateway of the latter; the ground balustrade and stonecasing of the great stupa and pillar, No. 25.

Foreign artistic influence nationalized :—



San hi Stupa.

Here and there the reliefs of the Sunga period, at Sanchi, reveal the influence which foreign, and especially Hellenistic, ideas were exerting in India through the medium of the contemporary Greek colonies in the Punjab, but the art of these reliefs is essentially indigenous in character, and, though stimulated and inspired by extraneous teaching, is in no sense mimetic. Its national and independent character is attested not merely by its methodical evolution on Indian soil, but by the wonderful sense of decorative beauty which pervaded it and which, from first to last, has been the heritage of Indian art.

• (c) *Sanchi in Andhra period*:—Some thirty years before the beginning of the Christian era, Eastern Malwa came under the power of the Andhras of the South.

It was under the Andhra dynasty that the early school of Indian art achieved its zenith, and the most splendid of the Sanchi structures were erected, viz., the four gateways of the great stupa, and the single gateway of the third stupa, all five of which must have been set up within a few decades of one another.

Andhra art is not mimetic.—The decorations of these gateways are manifestly the work of experienced artists. That Hellenistic and Western Asiatic art affected the early Indian school during the Andhra period, even more intimately than it had done during the Sunga period,

is clear from the many extraneous motifs in the reliefs, e. g., from the familiar bell capital of Persia, from the floral designs of Assyria, and from the winged monsters of Western Asia. But though Western art evidently played a prominent part in the evolution of the early Indian school, we must be careful not to exaggerate its importance. The artists of early India were quick to profit by the lessons which

others had to teach them, but there is no more reason in calling their creations Persian or Greek than there would be in designating the modern fabric of St. Paul's Italian. The art which they practised was essentially a national art, having its root in the heart and in the faith of the people, and gave eloquent expression to their spiritual beliefs and to their deep and intuitive sympathy with nature.

(d) *Sanchi in the Kushan period*:—From A. D. 150 to the close of the fourth century A. D., Sanchi remained in possession of the Western Satraps, who were feudatories of the Kushan empire of the north.

Gandhara Art.—The most important achievement of the Kushans was the importation of a large number of Greek sculptors from Asia Minor to decorate the Buddhist monasteries which were erected over the Peshawar district, after the conversion of Kanishka. Remains of this school have been found extensively in the Gandhara district, from which they have received their name. The school of Gandhara is admitted on all hands to be closely related to the art of the Roman empire in the Augustan and Antonine periods, and was at its best between A. D. 100 and 300.

Sanchi under the Satraps.—Buddhism was as flourishing at Sanchi under the Satraps as it was elsewhere under their overlords, the Kushans. The only remains at Sanchi in which any connexion with the suzerain power of the North can

be traced are a few sculptures in the Kushan style from Mathura showing that the art was at a low ebb, which bear an inscription of the year twenty-eight, of the reign of King Shahi Vasiska.

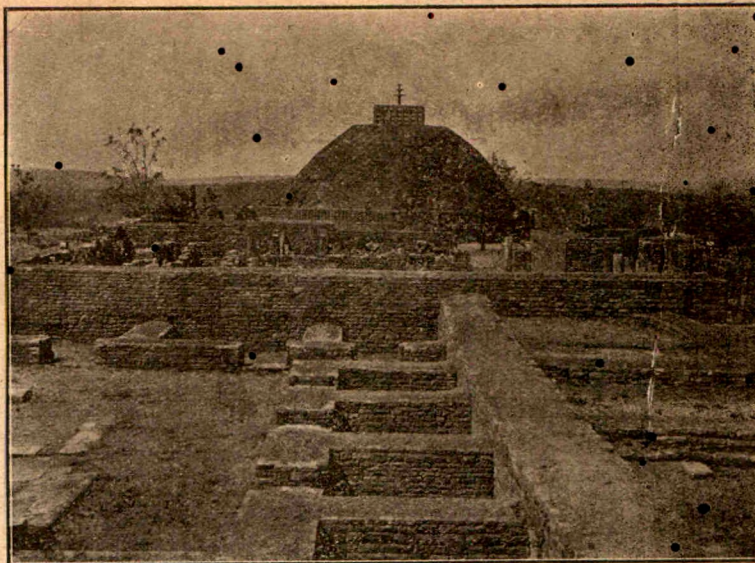
II. EARLY MEDIÆVAL PERIOD, THE AGE OF THE IMPERIAL GUPTAS

The age of the Kushans was followed by the period of Hindu imperialism in the north under the Guptas and Harshavardhana.

The actual annexation of Eastern and Western Malwa was achieved by Chandra Gupta II, during whose time Brahmanism supplanted Buddhism as the dominant State religion in India. An echo of this emperor's conquest occurs in an inscription carved on the balustrade of the great stupa at Sanchi, near the east gate dated the year 93 of the Gupta era, i. e., A. D. 412-13.

The Gupta Age.—The rule of the Imperial Guptas lasted for little more than 150 years, but it marks in many respects the most brilliant and striking of epochs in Indian history. It was during the age of the Gupta emperors that India once more, as in the days of Asoka, asserted herself as a dominant factor in Asiatic politics, and even showed symptoms of a colonizing activity that culminated in the civilization of Java, Sumatra and Cambodia, and laid the foundation of a greater India.

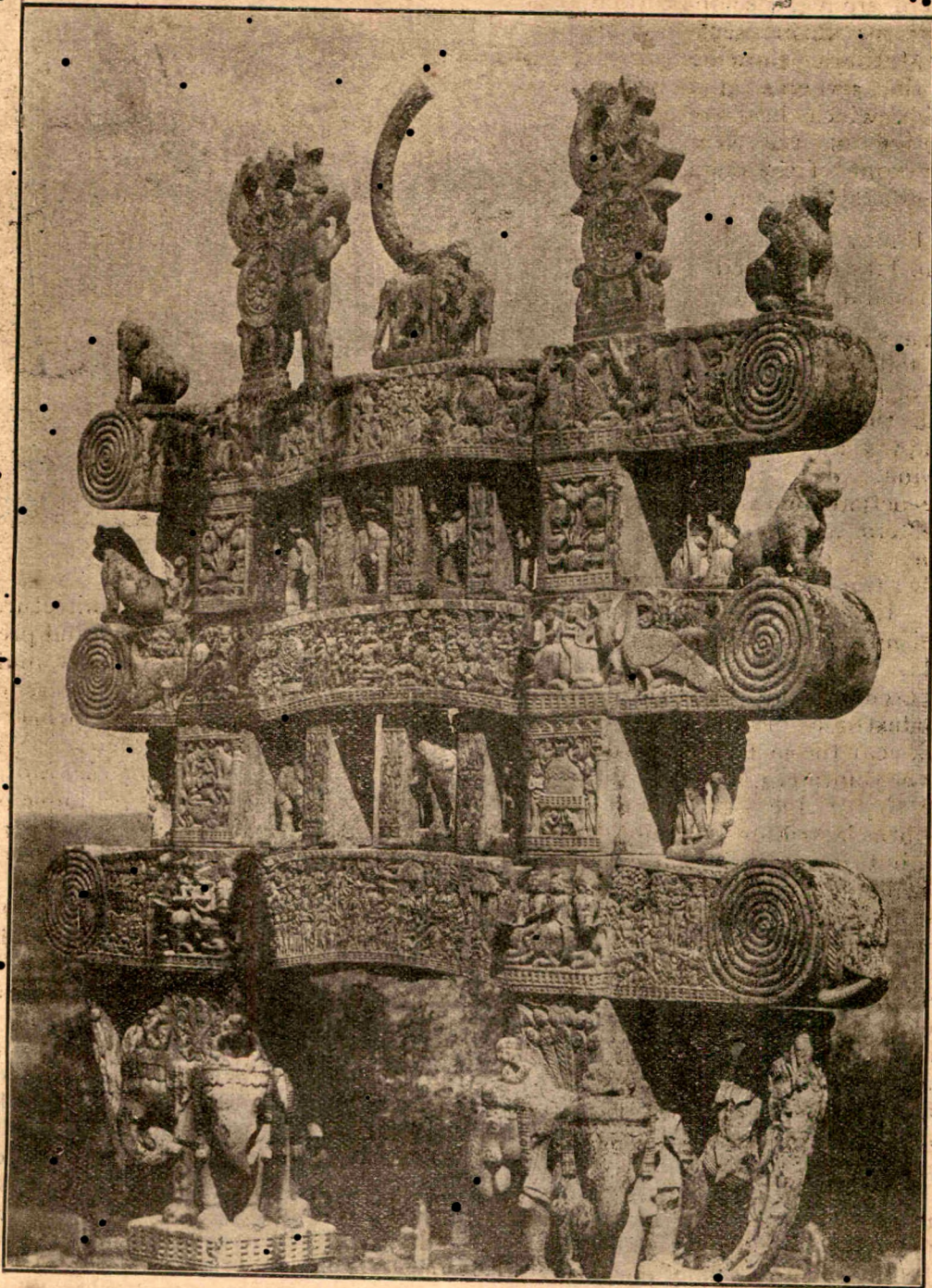
Indian Renaissance.—And it was also the age when the thought and genius of the Indian people awakened, when there was an outburst of mental activity such as has never since been equalled. The Gupta age, the age of Kalidasa, in fact marked a true Renaissance of the Indian intellect; and the new intellectualism was reflected in architecture and the formative arts as in other spheres of knowledge and thought. Indeed, it is precisely in their intellectual qualities—in their logical thought and their



Sanchi Stupa—A view from the monasteries.

logical beauty—that the architecture and sculpture of the Gupta age stand pre-eminent in the history of Indian art, and that they remind us, in many respects, of the creations of Greece 800 years earlier, or of Italy a thousand years later.

Examples of the Art of the Gupta Age at Sanchi.—A conspicuous example of the art of the Gupta age at Sanchi is to be found in the little shrine of the early fifth century A. D., which stands a few paces to the east of Temple Eighteen. Despite the absence of that refinement and clear definition, which are the keynotes of Athenian architecture, the classical character of this temple's construction, of its well-balanced proportions and its appropriate ornamentation, are undeniable. We cannot but perceive that it is permeated with essentially the same elements of logical thought and logical beauty as the earlier architecture in the West. How it is that, here, in the heart of Central India, we are confronted with this strange similarity? Did India borrow from the ideas of Greece? The answer to this question is in the affirmative. But it is not to any superficial imitation that the classical traits in this building are due. The cause lies deeper. This little shrine, in fact, reflects in its every stone the mentality and temperament



• North Gate of the Great Stupa at Sanchi (back view of the top architraves).

of the people and of the epoch which produce it—an epoch which was essentially creative and not imitative, and if we compare it with the gateways of the great

stupa we shall find in their different characters an eloquent index to the change which came over Indian culture during the first four centuries of the Christian era.

Images of Buddha.—The early school of Indian art regarded the formative arts merely as a valuable medium in which to narrate the legends and history of its faith. In the more advanced and cultured age of the Guptas a closer contact was established between thought and art, and sculptor and painter alike essayed to give expression to spiritual ideas in terms of form and colour.* The types of the Buddha in which it succeeded in combining beauty of definition with a spirit of calm and peaceful contemplation are among the greatest contributions which India has made to the world's art.

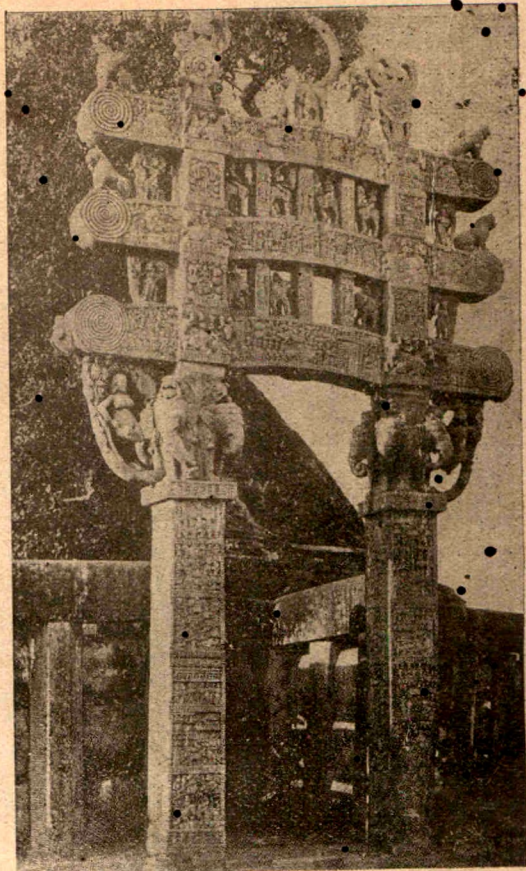
THE HUNS

For two generations northern India lay under the yoke of the Huns and it was not until A. D. 528 that their power was shattered by the victories of Yasodharman. Then followed a period of quiescence which lasted until the beginning of the seventh century.

THE AGE OF HARSHA

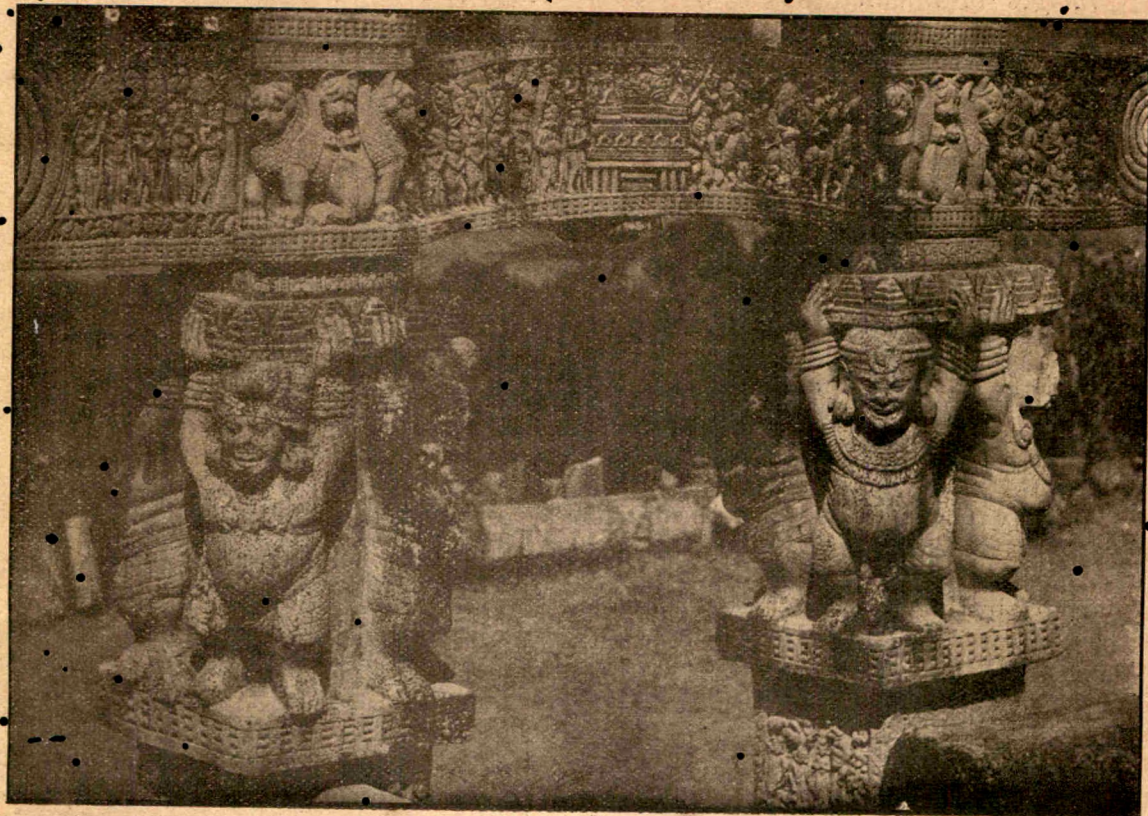
The renaissance of India did not come to an end with the break-up of the Gupta power. The ideals of the Gupta culture were still vital forces in the life of the people and were brought once more to their full fruition when Harsha of Thaneshwar (A. D. 606—647) inaugurated his brilliant reign and established an empire almost co-terminous with that of the Guptas. The age is also marked by the apogee of painting in India, with the Buddhist frescoes of Ajanta, frescoes of which it has been said that they are the foundation of all Asiatic painting.

* The whole spirit of Indian thought is symbolized in the conception of the Buddha, sitting on his lotus throne, calm and impressive, his thoughts freed from all worldly passions and desires, and with both mind and body raised above all intellectual and physical strife; yet filled with more than human power derived from perfect communion with the source of all truth, all knowledge, all strength. It is the antithesis of the Western ideal of physical energy; it is the symbol of the power of the spirit which comes not by wrestling nor by intellectual striving but by the gift of God, by prayer, by meditation, by yoga, union with the universal soul, says an eminent Indian art-critic.



A Gate at Sanchi.

The art of the sixth and seventh centuries at Sanchi.—The art of the sixth and seventh centuries is represented at Sanchi mainly by certain detached images now kept in the museum on the site. They are infused with the same element of calm contemplation, of almost divine peace, as the images of the fourth and fifth centuries A. D., but they have lost the beauty of definition which the earlier artists strove to preserve, and though still graceful and elegant, they tend to become stereotyped and artificial. Unfortunately, there is now left no trace of the frescoes which once must have adorned the monasteries and shrines at Sanchi; and only those who know the grandeur of the Ajanta decorations can appreciate how vastly different these buildings must have looked in ancient days.



A Portion of the Architrave on a Gate.

III. LATER MEDIEVAL PERIOD

The whole period between the death of Harsha and the Mohamedan conquest of Hindustan may be termed the Rajput period, and is characterized by the formation of petty principalities in the north and by the Hindu reaction against Buddhism; which was carried further early in the eighth century by Kumarila Bhatta, and a century later, by Sankaracharya.

At the close of the ninth century Eastern Malwa, which was then ruled by the Paramara dynasty, was included in the empire of Kanauj. By A.D. 974, it appears to have asserted its independence and to have become the predominant State in Central India.

Eastern Malwa during the time of Raja Bhoja (1018-1060).—Ten years after the sixth expedition of Sultan Mahmud of Ghazni, aimed against Anangpal of the Punjab, and the defeat of the

Hindus, the celebrated Raja Bhoja began to reign in Malwa (1018-1060). He was himself an author, and as a patron of literature and art was always surrounded by a crowd of scholars.

Examples of the Architecture and Sculpture of the later Mediæval Period at Sanchi.—The power of the Paramars declined with the death of Raja Bhoja. Of the architecture and sculpture of this later mediæval period there are various examples at Sanchi including the whole group of structures on the eastern terrace numbered from forty-three to fifty, besides a vast array of detached carvings, small stupas, statues, and the like. One and all bear witness to the rapidly declining purity both of the Buddhist religion and of Buddhist art, but it is in temple no. 45, situated in the highest part of the eastern plateau that the visitor will best appreciate the wide gulf which

separates this architecture from that of the Gupta age. There are no Buddhist edifices of importance later than the twelfth century A. D., at Sanchi; and it is probable that the Buddhist religion, which had already been largely merged into Hinduism, died out in Central India about that time.

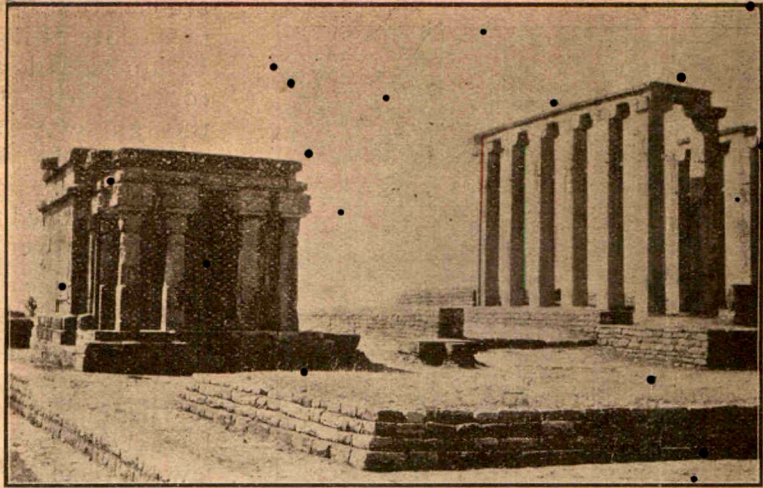
TYPES OF BUILDINGS AT SANCHI.

I now proceed to describe the types of buildings to be found at Sanchi. The buildings on the plateau, on the hill-top, divide themselves naturally into four classes:—

(a) *The Stupas*.—In the first and most important class are the *Stupas*, which were erected either to enshrine the relics of the Buddha, or of one of his saints.

The chief fascination of Sanchi resides in these grand old stupas, with their rich and elaborate carvings. Of the stupas on the hill-top there are many scores, ranging in date from the third century B. C., down to the twelfth century A. D.

Stupa 1.—The crowning beauty of the great stupa is the richly carved gateways which front the entrances between the four quadrants of the rail, and constitute a most striking contrast with the massive simplicity of the structure behind. These gateways form the last of the additions to this remarkable stupa. The first of the four gateways to be erected was the one at the south entrance, in front of the steps by which the terrace was ascended. Then followed in chronological order the northern, the eastern, and the western, their succession in each case being demonstrated by the style of their carvings. Of these the best preserved is the northern, which still retains most of the ornamental figures. The decorative or symbolical reliefs on these gates relate to the four great events in the life of Buddha, his en-



Old Temples (nos. 17 and 18) probably of the early 5th century A. D., (Gupta Age), situated to the south of the Great Stupa at Sanchi.

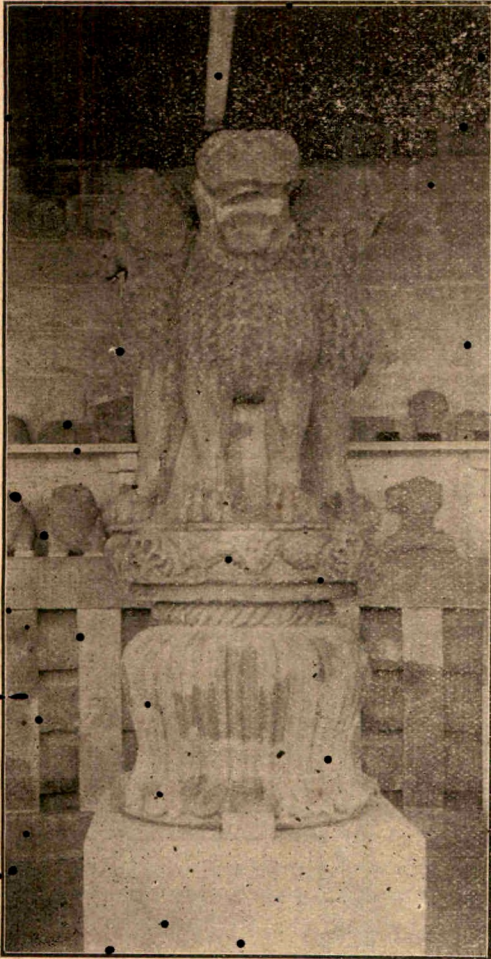
lightenment, his first sermon, and his death, as also to some of the events of his life, in his previous incarnations, as told in the Jataka stories, like the Chhaddanta Jataka, the Vasantara Jataka, the Syama Jataka, the Alambusa Jataka and the Mahakapi Jataka.

Of events after the death of Buddha depicted on the gates two are worth mentioning. The middle architrave, of the south gateway, front part, represents the Emperor Asoka proceeding to pay a visit to the stupa at Ramagrama; as also the second panel, front face, of the left pillar of this gate, shows the same emperor in his chariot with his retinue around.

Stupa 3.—About fifty yards north-east of the great stupa is stupa No. 3. This stupa has only one instead of four gateways, and this *torana* appears to have been the latest of all the five *toranas* or gateways on the site. It was added probably in the early half of the first century A. D.

The richness and exuberance of the floral designs on these gateways are among the greatest beauties of these monuments; motifs taken from the plant world have at all times been handled with exquisite taste by the Indian artist, but never more exquisitely than by the sculptors of Sanchi.

Stupa 2.—350 yards down the western



Capital of the Asoka Pillar at Sanchi.

slope of the hill is situated Stupa No. 2. There are no gateways to this stupa but the ground balustrade is in almost perfect

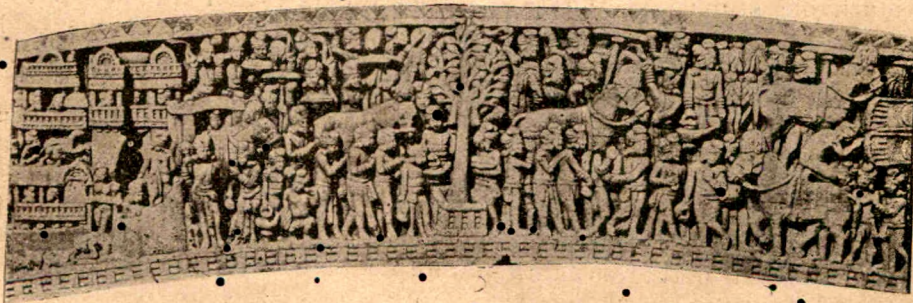
preservation, and exhibits a variety of most interesting reliefs of the primitive Indian school which present a striking contrast with the more advanced art of the gateway sculptures. What strikes one especially about these reliefs is the extraordinary crude treatment of living figures coupled with the no less extraordinary power of decorative design.

(b) In the second class are the memorial pillars which were set up by the Emperor Asoka, or other devotees in later ages.

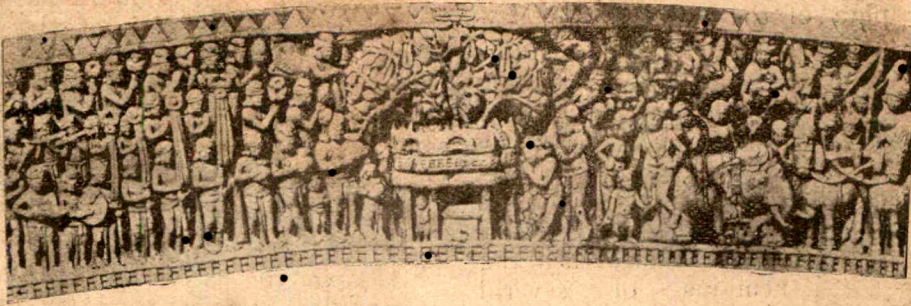
The number of these pillars must once have been very considerable; but very few of them now remain, and only one need be described here, being the earliest and most famous of all.

This pillar of the Emperor Asoka is placed near the south gateway and is of particular interest for the perfection of its workmanship, and the edict inscribed on its shafts. Many years ago this pillar was broken into several pieces by a local zemindar, who wanted to utilize its shaft in a sugar-cane press!

When intact this pillar was forty-two feet in height and consisted of a round and slightly tapering monolithic shaft with bell-shaped capital surmounted by an abacus, and a crowning ornament of four lions, set back to back, the whole finely finished and polished to a remarkable lustre from top to bottom. This pillar of Asoka is the handiwork of a Perso-Greek sculptor who had generations of artistic effort behind him. Persian or Greek influence is apparent in every



The Departure of Buddha from Kapilavastu (A bas-relief decoration on the middle architrave of the east gateway front).



The visit of Asoka and his Queens to the Bodhitree (A bas-relief decoration on the lowest architrave of the east gateway front).

feature of monument as well as in the edict incised upon it.

The sandstone of which the pillar is carved came from the quarries of Chunar, near Benares. The lions from the summit, though now sadly disfigured, still afford a noble example of the sculptor's art.

These and other small fragments of this pillar are now removed to the museum building.

(c) *Thirdly, there are the chapels or Chaitya halls* in which the faithful met together for their religious observances, and the shrines in which, in medieval times images of the Buddha were set up. The most striking of these subsidiary building is the Chaitya hall or temple which stands directly opposite the south entrance of the grand stupa. (Temple 18.)

Temple 18.—The visitor will find a wonderful charm in the classic columns of the nave of this temple, which transport the memory back to the pillared aisles of Paestum or of Athens, and he

will mark with surprise the striking resemblance between its rounded apse and apses of the early Christian churches.

The pillars and walls of this chapel, that are now exposed to view, date back no further than the seventh century A. D., and the sculptured joint of the porch is more modern still by three or four centuries; but beneath the floor of this temple are the remains of three older chapels which successively occupied the same site, but being constructed of wood perished one after another before the existing edifice was built.

(d) *Fourthly, there are the monasteries* in which the monks and nuns lived side by side. Of these buildings there are five examples, and they range in date from the fourth to the eleventh centuries of our era. The earlier ones, which once occupied the eastern side of the plateau, were built of wood and have perished or been buried beneath the foundations of later structures. Those that have survived, or are now exposed to view,



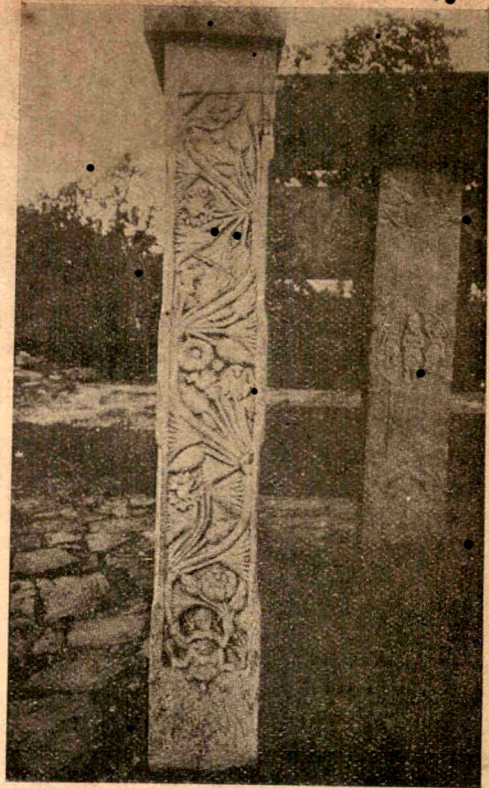
The Chhadanta Jataka (A bas-relief decoration on the lowest architrave of the west gateway front).

are all built more or less on the same plan, the plan of the ordinary domestic house of ancient India—with a square open court in the centre and ranges of two storied chambers on the four sides. The most interesting, as well as the most modern, among them is the one occupying the highest part of the plateau towards the east. Here, there have recently been unearthed the remains of several courts surrounded by monastic cells; and on the eastern side of what was evidently the principal court is a lofty shrine containing an image of the Buddha seated in that familiar attitude, beneath the Bodhi tree, when touching the earth with his right-hand he called on her to bear witness for him against Mara, the Evil One. Not one out of ten visitors imagines that the shrine is not Buddhist at all but Hindu; for its style is precisely that of a Hindu temple of the late medieval period, and were it not for the statue of the Buddha is the sanctum and some of the images in the niches round its outer walls, there would be nothing to indicate its Buddhist character. The reason for this is that by the eleventh century Buddhism had come deeply under the influence of Hinduism, and this influence made itself manifest in many new doctrines and ideas which it absorbed from the parent religion as well as in the more superficial matter of architecture.

An ornamental decoration on the outer face of the right side pillar of the west gateway.



Recent Repairs.—In conclusion, it remains to say a few words about the recent excavations and repair of these in-



A decoration on the railing of Stupa no. 2 at Sanchi.

comparable monuments. The site has been recently restored by the learned head of the Archaeological Department of the Government of India, Sir John Marshall, at the instance of Her Highness the Nawab Begum of Bhopal, in whose domains these monuments are situated. The learned Doctor describes his operations as under:—

'My operations have been of a fourfold character:—

'1. In the first place the whole enclave up to the limits of the surrounding wall, which dates from the later mediæval epoch, had to be swept clear of jungle.

'2. The extensive areas to the south, east, and north-east of the great stupa had to be excavated.

'3. The many fallen members of the buildings have had to be pieced together, and as far as possible, restored to the position they originally occupied, and the buildings themselves strengthened and protected against the ravages of the climate.



A woman under a tree (A projected form from a pillar at Sanchi).

third stupa: the setting up of the columns of the apsidal temple (No. 18) to the south of the great stupa, which were leaning at parlous angles; and the rebuilding of the whole south-west quadrangle of the great stupa itself which was threatening to collapse and carry away with it parts of the balustrades and two of the gateways.

The crowning umbrellas have now been placed on top of the great stupa, and the sculptured balustrades of its stairways and terraces set up in their places.

The visitor who now wanders through the courts and chambers of the monasteries finds it difficult perhaps to realize that a short time ago scarcely a vestige of them was visible above the ground; standing on the high terrace to the east of the great stupa, he will hardly suspect that beneath his feet there still lie buried many more remains still older than these monasteries, which, it may be, some future explorer will bring to the light of the day.

A fact worth noting about Sanchi is that the emperor Napoleon III once wrote to the great Sikander Begum asking for one of the gates as a gift.

The Government of India, however, refused to allow it to be removed, and instead, plaster casts were taken and sent to Paris.

There are also casts at the South Kensington Museum, London; at Dublin, Edinburgh, and Berlin.

Bhopal.

B. GHOSAL.

GLEANINGS

Solidified Kerosene "Ice," New Form of Fuel

Solidified kerosene, which can be carried in the pocket or transformed into liquid and burned in a lamp after mixing it with water, is a discovery of Dr. O. F. Reinhold, of Maplewood, N. J., for which remarkable utility is claimed.

The new form of fuel looks like petroleum

jelly. It gives as much heat or light as liquid kerosene, and because of its compact, portable, solid form, it contains one third more heat units to the gallon. Unlike liquid kerosene, the new product requires neither wick nor mechanical contrivance to effect combustion. Kerosene cannot be ignited with a match, but you can set fire to Dr. Reinhold's product with a match, and it will burn like a stick of wood or "solidified alcohol."

The jelly burns steadily at an even heat until consumed, leaving an oily residue, which the inventor claims can be used as a lubricant. When mixed with water, the jelly can still be ignited by a match, and the same oily residue appears.

Another advantage is the fact that the new substance eliminates the danger of kerosene explosions.

Risky Method of Climbing A Peak in Switzerland.

Mountaineering in the Swiss Alps furnishes many thrills, but few equal to that in connection with the scaling of the peaks of the Kreuzberg in the valley of the Upper Rhine. There are eight peaks, the lowest being 5,673 and the highest 6,207 feet above sea level. The ascent and descent have to be made with ropes suspended from a large protruding boulder. With the help of the ropes and the use of his feet, the mountaineer negotiates the almost vertical face of any of these peaks.



Risky Method of Climbing A Peak in Switzerland.



Climbing Stiff Mountains in Switzerland.

Marine Safes Will Float if Ship Goes Down

A novel method of equipping a ship with four or more floating marine safes that will release themselves if the ship goes down and will float, even if the doors are open, has recently been devised.

The safes, manufactured of triple steel, lighter than the water they displace, are mounted in a shaft or well that opens from an upper deck of the ship. Each safe is accessible to a deck through a door. The upper opening of the shaft is covered with canvas, so that in case of sinking, the safes simply float out of the shaft as the ship goes down.

One Man Builds Domed Church

Combining in its wide sweeping dome, its windows, and cornice decorations, interest-

ing features of both Greek and Norman architecture a unique religious edifice under the name of Bethany Temple, has been constructed in the city of Sierra Madre, California, by one man. Nothing about the edifice is professional. All the materials were taken from near-by sources.

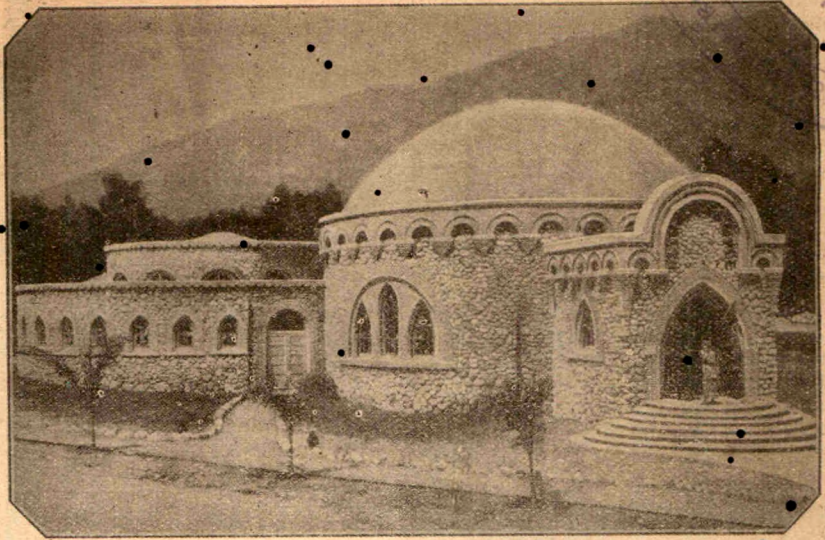
The temple proper is 52 feet in diameter and 30 feet high from ground to top of dome. A second building, which houses the Sunday school, is 57 feet in diameter and 18 feet high.

The entire construction work was done by a local artisan, L. D. Cornuelle, under supervision of the Rev. W. H. Rawlings. It required a year and a half to complete the structures.

Gothic windows and graceful domes with walls of stones taken from nearby streams were selected by the designer to distinguish Bethany Temple, a religious center at Sierra Madre, Calif.

Only the dome is of wood; all else is concrete.

The edifice is illuminated by indirect lighting in invisible fixtures in white and soft colors that can be manipulated at will.



The Domed Church built by One Man.

of the neck and throat, as well as those of the jaws, necessary for this trick of balancing, can readily be seen by comparing the line from the chin to chest with that of an ordinary person standing with chin raised in the air.

Colored Nets Fool Fishes.

Because fishes are "wise" enough to steer clear of white nets, fishermen of Dalmatia color their nets with brown and bright green dyes, extracted from the bark of plants. Into these nets the fishes swim unsuspectingly, possibly because the green and brown nets resemble seaweed.

Can You Stand on Your Upper Teeth?

One of the most amazing muscular feats is being exhibited by Gladys Portia, a woman gymnast, who can support her entire weight by her upper teeth alone. Upside down, bent almost double, and with only the grip of her jaws on a rubber pad to sustain her, she is able to maintain this position for more than a minute by her remarkable sense of balance.

The remarkable development of the muscles

Alarm Clock Lights the Fire in the Morning.

For the benefit of persons who dislike to get up in the morning to light the fire, a Frenchman has invented a clock that lights an alcohol lamp when the alarm sounds.

The mechanism, released by the alarm, moves an arm, which removes a cap cover-



Alarm Clock Lights the Fire in the Morning.

ing the burner of the lamp, while another arm rubs a point of ferrocerium over a rough stone and produces sparks that light the lamp.

If a pan of water has been placed on the lamp before retiring, the sleeper may have another beauty nap after the alarm has sounded, until the water for shaving or making coffee reaches the boiling point.

The Dog-nurse

This dog does not wear a cap and gown but makes an excellent Nurse just the same. "Brownie"—the wonder dog holds the feeding bottle just the way baby likes to have it.



Brownie—the Dog-Nurse.

New Discoveries about Twins

A nation-wide twin hunt, following the recent dramatic death in Chicago of the famous Blazek sisters—"Siamese twins," joined together from birth—has brought to light the fact that there are now living in this country two attractive young girls, Violet and Daisy Hilton, who are also said to be fastened together at the spine in fashion similar to the joining of Rosa and Josefa Blazek.

Now, the amazing fact has been unearthed by scientific investigation that while Siamese twins, such as the Blazek sisters, may be utterly unlike in all respects, although closely shackled by bonds of flesh for life, certain ordinary twins may be so nearly indistinguishable—not only in appearance, but in mind and spirit—as to seem almost the same personality.

The original Siamese twins themselves, Chang and Eng, made famous by R. T. Bar num, and exhibited for years in all parts of the world, bore no marked similarity in features, yet were strikingly similar in tastes.



The original Siamese Twin.

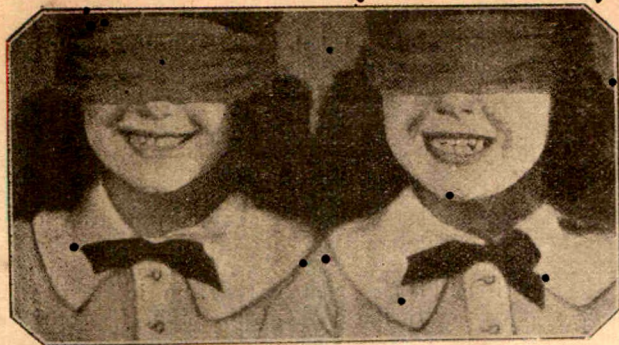
The mutual adjustment of their movements was amazing. When bodies joined, the twins could tumble head over heels without the slightest inconvenience.

These twins were discovered in Siam and rescued from a tragic fate by a British merchant in 1824, when they were about 13 years old. Fearing that the strange brothers were evil spirits and might bring harm to his country, the superstitious king of Siam was planning to put them to death when the merchant prevailed upon him to allow the boys to be taken away for exhibition.

Some biologists believe that fraternal twins, who may or may not be of the same sex, but show ordinary fraternal resemblance, are presumably derived from two separate ova. Identical twins, on the other hand, who are always of the same sex, are supposed to originate by division from one and the same fertilized ovum, while the conjoined twins may have developed from separate ova that have grown together during the prenatal period.

TWINS IN MIND AS WELL AS BODY.

Sitting in separate rooms and told to draw a man and a tree with a bench under it, these



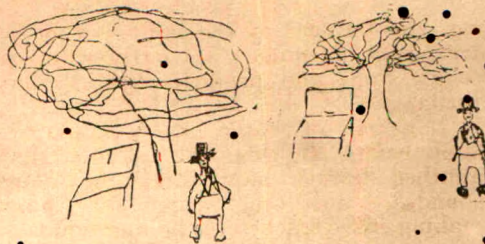
Twins in Mind as Well as Body.

"identical" twin sisters produced the remarkably similar freehand drawings shown here. Dr. Gesell's admirably thorough study of them showed that their physical development at the age of nine years, their height, weight, head dimensions, pulse, blood pressure, muscular strength and degree of ossification of the bones of the hands were almost identical. Particularly astonishing in this list of similarities, was the coincidence of the patterns of the palms of their hands and the soles of their feet.



Said to be joined at the spine Violet and Daisy Hilton, 10-year-old twins recently attracting interest in San Antonio, Texas.

Most interesting of all is the mental similarity of the twins, discovered by Dr. Gesell's novel scheme of giving the twins a series of 25 educational tests. In many instances both girls



Drawings of the Twins in Body as well as Mind.

made the same mistakes and showed the same tendencies of alertness, attention, deliberation, sense of humor, and emotional reactions.

Modern Fire-alarm System for New York.

New York City has just inaugurated a new fire-alarm system for the Borough of Manhattan, that has taken a number of years to complete, at a cost of \$1,500,000. The system has been so perfected that it takes only 10 seconds for an alarm to pass through the central station and reach the station intended to answer the call.

When it is desired to send in an alarm, the person goes to one of the fire-alarm boxes that are located at every other street intersection, and, noting the instructions on the door, turns the handle until the bell rings. A mechanism is thereby set in motion that transmits to headquarters four complete rounds of the code signal indicating that particular box. After the first round has been received at the central station, the dispatcher takes from a file a perforated card corresponding to the box sending in the alarm, and places it in the selector switch. Directly after the second round from the box, he presses a key and sets in motion the automatic-transmitter control, which instantly sends the alarm to all fire houses, during the day, and to all companies due at the station on the first and second alarm, at night. This signal is thus transmitted twice over what is called a "combination circuit," and once over what is called the "gong circuit," to all the engine houses. The fire companies are under instruction to proceed to the point designated by the alarm, according to which station it is nearest. When the call comes into the central station, it is heard and seen by the dispatcher and automatically registered to avoid error. The alarm boxes are of the succession-noninterference type, meaning that, if two or more boxes on the same circuit are pulled for a fire, each box will transmit its signal of the alarm to headquarters with no interference to the signal from any other box.

SHORT STORY FROM SIKH HISTORY

1

AT Tarn Taran, Guru Arjun Dev, the fifth Guru of the Sikhs, was preaching the holy name and giving lessons in Sikhism to the assembled congregation of the seekers after truth. They had come from far and near to get the nectar of life at the hands of the Great Guru. A simple-hearted man, from some remote corner of the Punjab, approached the holy Guru with folded hands and down-cast eyes, and humbly enquired—"What is 'Sikhi'?" The Guru smiled, and told him to go to Bhai Bhika in Gujrat. The whole congregation had expected a fine discourse from the Guru, but they were amazed when he directed the thirsty truth-seeker to go to an unknown Sikh for quenching his thirst. But the Guru's actions are unquestionable and none dare ask the reason or object of this quaint order. The Sikh bowed, took the dust of the Guru's feet and left the congregation.

After paying homage at Amritsar, he wended his way to Lahore, crossed the Ravi and the mighty Chenab of those days, and reached Gujrat, a small town on the western bank of the river. He found out the residence of Bhai Bhika with some difficulty. Bhai Bhika was not very rich, but was a workman who worked with his own hands. In Bhai Bhika's house, the Sikh heard music and songs, and saw preparations for some marriage. The inmates of the house welcomed the stranger with great warmth, gave him a seat and enquired about his journey and the place he came from. When the Sikh told them, he had come from Tarn Taran, the abode of the Guru, all the inmates joyfully exclaimed, "blessed art thou, blessed art thou," and took the dust of the feet which had come from the Guru's nagri.

2

The new-comer was amazed at the warmth of his reception in the house of Bhai Bhika. He enquired about the master of the house, and a closed door to one side of the house was pointed out to him, and he was told that Bhai Ji was working quietly inside and none was allowed to disturb him. But the new-comer, seeker after Sikhism, could not wait for Bhai Bhika's emergence from the room. He went and stood before the door, and sang praises of "Wahiguru", the Great God and shouted aloud—"Sat Kartar, Sat Kartar." Bhai Bhika at once knew that another of his holy folk had come. He opened the door and admitted the Sikh into his room and shut the

door again. When the new-comer told Bhai Bhika he had come from Tarn Taran, Bhai Ji was overjoyed to see a Sikh from Guru's nagri, he kissed his feet, and seated him in a seat of honour. "If I see a Guru's Sikh, I prostrate myself before him, bow and kiss his feet,"—this lesson of the Guru was ringing in Bhai Bhika's ears and he acted accordingly. The great pleasure and happiness of a Sikh at meeting another of his creed, in those remote times in the reign of Emperor Jahangir, can better be imagined than described.

3

When the first obligations of hospitality were over, both the Sikhs sat and sang praises of Wahiguru. Bhai Bhika enquired about the great Guru and the congregation, and heard attentively the account of the daily routine at the holy Sat-Sangs. After they had remained in Sat-Sang for some time, the time of dinner arrived. Before leaving the room, the new-comer enquired, whose marriage was going to be celebrated? Bhai Bhika replied, "The Guru's younger servant's" (meaning thereby his own son). When the Sikh rose and looked through a door opening into a back courtyard, he noticed there a wooden bier, usually used for carrying dead-bodies to the cremation ground—under construction. The Sikh was confused at this, and enquired what it was. He was told, it was an "Arthi" for carrying the dead-body. "Of whom?"—was the further enquiry. "Of my son, who is to be married tomorrow," was the quick reply. Horror and wonder petrified the Sikh for a moment, he was speechless. Mystery shrouded in mystery loomed before his eyes. He asked Bhai Bhika to explain all this, he could not understand why there were preparations for the marriage in that part of the house, and preparations for the last journey to the cremation ground in this. Bhai Bhika calmly replied, that there was no mystery at all in this. It was all the great Guru's Will—Will to which every Sikh had to bow. He was simply obeying orders of the great Guru in all his acts. It was His Will that the marriage should take place next day and there were preparations for it in one part of the house. It was the same Will again that had ordained that the boy should die after marriage, and he was arranging in the other part for the death ceremonies. These happenings were all ordained by the Supreme Guru, and the Sikh has to obey, obey, like the wooden puppet, the pulls of the string of the conjurer. Bhai Bhika

prostrated himself at the feet of the Sikh, and implored, "Oh true Sikh of the Sat Guru, Oh seer of Tarn Taran, do not examine this humble servant, full of sins and shortcomings. I cannot stand scrutiny at the sight of a Sikh, I am sinful, full of sins, I cannot carry out His commands. Forgive me! Oh, forgive me!" The new-comer was speechless and all the time pondering in his mind over the object of his visit. He was learning the living "Sikhi". He embraced Bhai Bhika and said, "Bhai, the Great Guru remembers you, and it was He who directed me to come to you."

4

Next morning, the marriage procession of Bhai Bhika's son passed with great eclat through the streets of Gujrat. Songs in praise of God were sung. The whole atmosphere was resounding with echoes of the holy songs, and people said, it was the marriage procession of a Sikh's son. After three days the marriage party returned to Gujrat with pipes and drums playing in the van. The bridegroom was riding a mare while the palanquin of the bride was borne by "Kahars" in the rear. Just outside the city gate, the bridegroom complained to his father of acute pain in his intestines; Bhai Bhika understood the pain to be the fore-runner of the great tragedy. He advised his son not to mind it and to concentrate his mind on the holy *Shabad*—"Wahiguru." The party entered the town and the nearer it reached the house of Bhai Bhika the acuter became the pain of his son. The boy told his father, it was becoming unbearable, but Bhai Bhika always consoled his son by saying,—"It is Guru-sent, hence, must be endured. Remember the Guru." The party dispersed on reaching the house of Bhai Bhika. Bride and bridegroom were taken inside with due ceremony. Great joy and rejoicing prevailed in the house at the incoming of the new bride, but the indisposition of the bridegroom rather damped the enthusiasm.

5

Bhai Bhika's son is lying in a room, suffering from acute colic; medicine is of no avail. The Hakim has seen the patient and left. All joy is converted into anxiety for the life of the only son of the family. Bhai Bhika shows not any sign of anxiety on his face, he sits by the side of his suffering son and sings:—

"What pleaseth Thee, Thou doest, but few abide
by Thy will, Oh Lord!
He who bows to Thy Will, enjoys the happiness.
The self-willed man shows his cleverness.
He does not accept the inevitable (Will) and
suffers pain.
Deceived by an illusion, he suffers pain of birth
and death; and cannot find rest in the Abode
of Happiness."

(GURU AMAR DAS)

The boy cries, "Papa, the pain is acute. Something is cutting the intestines and piercing the sides. I am dying, do something for me, dear father." The father replies calmly—"My dear boy! You are a Sikh, you must abide by the Supreme Will. This pain is the Guru's Messenger and we must greet it. Don't think of it, with every breath the holy name must be inhaled and exhaled. My boy, see, thou mayst not lose the grain of "Sikhi", thou hast earned during thy life-time. This is the time of trial, stand firm." The boy is silent, his eye-balls are immovable, as if in Samadhi, but with every breath a faint voice—"Wahiguru"—is heard. A calmness rests on the face, signs of return of glow and rosiness on the cheeks appear, which hearten the poor mother and the horror-struck bride sitting in one corner. But Bhikha-Ji who was all this time holding his son's head in his lap and reciting "Asa-di-Var"-song of the Morn, sings the last stanza,.....places the head on the bedding and rises for a prayer. All is over.

6

It was about noon when the people of Gujrat witnessed the strange spectacle of the procession carrying the dead body of the boy, whose marriage party had passed through the very same streets the evening before. This was the last procession of a Sikh-marriage of the human soul with the Almighty Purkh. This was the great *Anand* marriage—"Lose thyself in order to find the Lord—the husband," Kabir says—"It is through death that eternal happiness is found." This procession to the cremation ground was preceded by drums and pipes. Bhai Bhika's face showed no signs of grief, he was all the time singing praises of God—"Thy will is sweet to me, Oh my Lord."

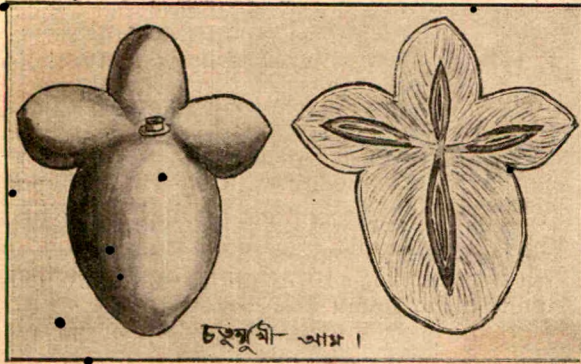
The last rites were performed with as little attachment as the marriage rites the day before.

7

The Sikh who had come from Tarn Taran at the Guru's bidding, to take lessons in "Sikhi" from Bhai Bhika, witnessed all these happenings and was all the time saying—"Dhan Guru, Dhan Guru." Blessed is the Guru. The path to Sikhi was now as clear to him as daylight, no lectures were needed, no private conferences wanted; no Raja-Yoga, neither seclusion in mountain caves nor baths in rivers, were required, but one thing alone—resignation to the Supreme Will.—This is the path to "Sikhi". Surrender thyself to the Supreme Will and thou art a Sikh. The Sikh saw this experiment in the laboratory of Professor Bhika and was satisfied; all his doubts were set at rest.

BUDH SINGH.

FREAKS OF NATURE



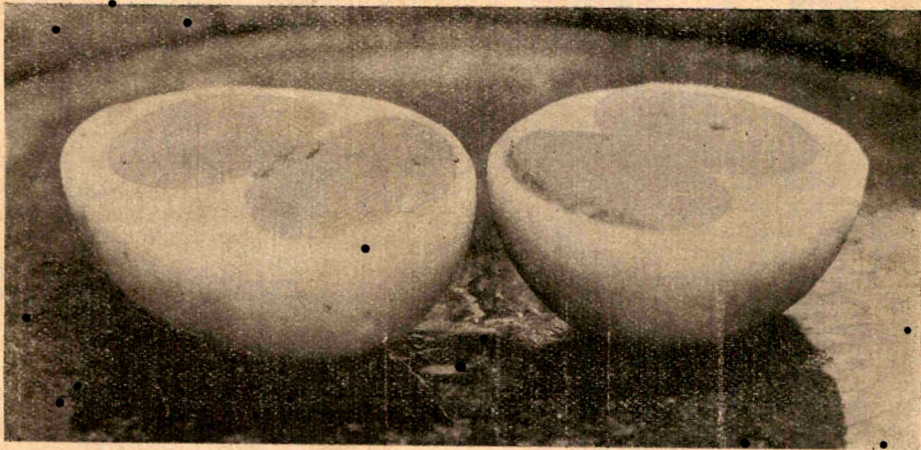
3-horned Mango

This curious specimen was collected and sent by Mr. Surendra Nath Roy of Khetupara, Pabna. Although union of fruits or 'Syncarpy' is a fairly common occurrence, we very rarely come across 4 mangoes united in such a curious fashion. The left hand figure shows the external view of the intact specimen and the right-hand figure shows the inner view of a section cut lengthwise.

P. M. D.



Cocoanut with two shells.



Two Yolks in an Egg.

(Photo taken by Mr. Atul Chandra Bose, Artist, Calcutta).

A HERO OF OLD MAHARASHTRA

BY PROF. JADUNATH SARKAR.

I

IN the long history of Aurangzib's struggle with the Marathas, after the sun of Maratha royalty had set in the red cloud of Sambhuji's blood and the people's war had begun, two stars of dazzling brilliancy filled the political firmament for nearly a decade and paralysed the alien invader till at last they clashed together with fatal results. They were Dhanaji Yadav and Santaji Ghorpare, and the history of Southern India from 1689 to 1698 is very greatly the biography of these two men.

Dhanaji Yadav was the great-grandson of Shivaji's mother's brother and was born about 1650. He first saw service under Pratap Rao Gujar, the Commander-in-Chief of the Great Shivaji and continued to fight under the Maratha banner ever afterwards. His first great achievement was the defeat that he inflicted upon a Mughal detachment in the plains of Phaltan, shortly after Rajaram's accession (1689), for which he was given the title of Jai Singh. He accompanied this king in his flight to Jinji, in the Madras Karnatak, in the autumn of that year.

Like him Santaji Ghorpare was a Maratha of Shivaji's caste and descended from that branch of the Ghorpare family which lived at Kapshi in the Kolhapur State. Entering Shivaji's service with his father and two brothers, he won an extensive jagir for his family in the Kopal district north of the Tungabhadra.

II

Santaji had an inborn genius for handling large bodies of troops spread over a wide area, changing his tactics so as to take prompt advantage of every change in the enemy's plans and condition and organising combined movements.

The success of his tactics depended on the rapid movement of his troops and on his subordinates carrying out his orders punctually to the minute. He, therefore, insisted on implicit obedience from his officers and enforced the strictest discipline in his army by draconic punishments. As Khafi Khan writes [ii.416], "Santa used to inflict severe punishments on his followers. For the slightest fault he would cause the offender to be trampled to death by an elephant."

The man who insists on efficiency and discipline in a tropical country makes himself universally unpopular, and, therefore, "most of the Maratha nobles became Santa's enemies and made a secret agreement with his rival Dhana to destroy him." [*Ibid.*]

The first recorded exploit of Santa was done during Rajaram's flight to Jinji. After that king had been surprised by the Mughal on an island of the Tungabhadra and escaped with his bare life, he hid himself in the territory of the Rani of Bednur (now the Nagar division in the N. W. of Mysore) for some time. Aurangzib sent a large force under Jan-nisar Khan, Matlab Khan, and Sharza Khan to invade this country; but as the Emperor's official history admits, "Santa triumphantly opposed them, till at last the matter was settled by the Rani paying a small fine under the name of tribute." [M. A. 329.] Santa's younger brothers Bahirji (surnamed Hindu Rao) and Maloji were among the companions of Rajaram captured on the island and lodged in Bijapur fort, whence they escaped by bribery. [*Ibid.*]

Rajaram, when going to Jinji, had left Santa in Maharashtra, charging him to act under the orders of Ramchandra, the *Amatya* who had been practically invested with a regent's full powers for Maratha.

affairs in Western Deccan. [Lane, letter 433.] For some time he did so, and we find him co-operating with the Amatya and other generals in defeating the famous Bijapuri general Sharza Khan (now in the Mughal service with the title of Rustam Khan) near Satara on 11th May 1690. Sharza offered a long resistance, but was worsted and made prisoner with his wife and children; the entire baggage of his army was seized together with 4000 horses and eight elephants; and he had to ransom himself by paying one lakh of Rupees. [M. A. 336, K. K. 416, Z. C.]

III

Late in 1692 Santa and Dhana were sent by Ramchandra to the Madras Karnatak, each at the head of 15,000 cavalry to reinforce Rajaram, who was threatened in fort Jinji by a new imperial force despatched by Aurangzib under Prince Kam Bakhsh and the Wazir Asad Khan, a year earlier. Santa arrived first and burst into the Conjeveram district. The terror inspired by his raiding bands caused a wild flight of the inhabitants far and near into Madras for refuge (11th to 13th December 1692). When the Maratha force arrived near Kaveripak, Ali Mardan Khan, the Mughal faujdar of Conjeveram went out to encounter it, deceived by the screen of cavalry as to his enemy's vast numbers. He could not avoid a battle when he learnt the truth. In the course of the fight, his corps of Bahelia musketeers deserted to the enemy, and Ali Mardan in vainly trying to retreat to Conjeveram was hemmed round and captured with 1500 horses and six elephants. His entire army was plundered by Santa (13th Dec.). [Fort St. George Diary, Dilkasha, 108b, Z. C.] The defeated Khan was taken to Jinji and held to ransom for one lakh of *hun*.

After the Mughal siege-army had purchased its retreat to Wandiwash and Jinji had been freed from danger (January 1693), Santaji laid siege to Trichinopoly, the ruler of which was at chronic war with Rajaram's first cousin and firm ally, Shabji II., the Raja of Tanjore. Rajaram himself arrived

on the scene soon afterwards and the Trichinopoly Nayak had to make peace in April. [Z. C.]

IV

Early in May Santa quarrelled with his king and went back to Maharashtra. Rajaram, in anger, took away Santa's title of *Senapati* (Commander-in-Chief) and gave it to Dhana Yadav.* [Z. C.]

Malhar Ramrao Chitnis, who is usually wrong in his dates and names, reports an earlier quarrel (in 1690) and describes it thus:—"When Rajaram went to Jinji, he commanded Santaji Ghorpare and his two brothers to obey the orders of the Amatya (Ramchandra). But Santa did not co-operate at the siege of Panhala and did not act according to his instructions. Remaining in the Sendur district, he waged war up to the Tungabhadra, captured the fort of Guti, seized some frontier *thanas* and stayed there. The Amatya reported these things to the king at Jinji, who was displeased and took away the post of Commander-in-Chief and conferred it on Mahadji Pansabal in 1690. He wrote about it to Ramchandra, and sending two men to Santa took away his *Sikke-katar* and placed them in charge of Ramchandra..... Then Santa tried in vain for a fortnight or a month to interview Ramchandra who declined to see him. So, he went to the King at Jinji and staying there gave an undertaking to serve like all other officers to the satisfaction of the king, while his two brothers would remain under the orders of Ramchandra. Making this agreement he went to Jinji to oppose the army sent by the Emperor....." [ii. 34]

"For his great services.....Rajaram greatly liked Dhana and.....now gave him honour equal to that of Senapati with the right of playing the *naubat*..." [ii. 36] Mahadji fell in battle at Jinji and Santa was made Senapati in his place. [ii. 40]

* This is how I interpret the phrase *Dhanajis namzad kelle*, according to Persian idiom.

Chitnis reports a later quarrel which I am inclined to place in May 1693 :— "For some reason or other Santaji Ghorpare quarrelled with the courtiers of Rajaram and insulted them. Thereafter, the king sent Mane to attack Santa, but the other sardars after much reasoning dissuaded him..... So, Santa was merely censured and his post of Commander-in-Chief was given to Dhanaji. Things went on in this way for two or three years." [ii. 42.] Much of Chitnis's account is unsupported by contemporary sources, and I am inclined to regard it as confused and partly inaccurate.

V

Returning home about the middle of 1693, Santaji acted as his own master and devoted his time and resources to carving out a principality for himself in the Bellary district. He refused to obey the orders of the king's *locum tenens* and did not lend his aid to the national party when they raised Prince Muizuddin's siege of Panhala in November next.

His brother Bahirji, too, had left Rajaram in a huff (March 1693). The reason for the rupture I infer to be the usurpation of the real control of the government by the Brahman ministers at Jinji in consequence of Rajaram sinking into debauchery and imbecility, so that the men of the sword rebelled against their own loss of influence at Court and the appropriation of the wealth of the state by the men of the pen. Bahirji joined another malcontent, Yachapa Nayak (who had made himself master of Satgarh fort) and probably tried to imitate his example of winning an estate for himself. The royal forces attacked the two deserters near Vellore in May. But the quarrel was made up and Bahirji returned to his master's side in February 1694. (Z. C.).

While thus "fighting for his own hand" and pursuing an independent career of depredation in imperial territory, Santa was defeated after a long chase and a three days' running fight by Himmat Khan at the village of Vikramhalli

(early Nov., 1693). Three hundred of Santa's own soldiers and 200 of his Berar allies were slain, and 300 mares, some flags, kettledrums, &c., were captured by the Mughals, who suffered a heavy loss in killed and wounded. But the pursuit failed through a quarrel between Himmat Khan and his coadjutors Hamid-ud-din and Khwaja Khan, so that Santa, without any fear, sent 4000 men under Amrit Rao towards Berar, while he himself led 6000 cavalry towards Malkhed—Karnul hills—Haidarabad &c. In March 1694 we find him in the Mahadev hills (*Akhbar* year, 37).

Another cause of Santa's attitude of aloofness from the government was his being drawn into the cross-currents of ministerial rivalry at the western capital of Maharashtra. He sided with Parasuram, the rival of the Amatya, while Dhana belonged to the faction of the latter (*Dil.*, 122 a.)

For nearly a year after the battle of Vikramhalli we hear of Santa only as a fast roving raider all over the Deccan.

VI

But in October 1694, Shankarji Malhar (the *Sachiv*) formed a plan of joint action and sharing of profits with him and persuaded him to march to the Madras Karnatak, saying, "Go with your troops and do our master's work. Hasten to the Raja with light equipment [literally, alone]. Remain there showing due respect. Raise the siege. Don't violate your faith." He took an oath from Santa to act in this spirit, and added to his forces the contingents of Hanumant Rao Nimbalkar and other generals, making a total of 25,000 horse, which marched in a compact body, firing its artillery on the way. Shankarji made an agreement with Santa to conduct the revenue [collection] in concert and to remain faithful [to each other's interests], and sent his brother (?) Yesaji Malhar as his representative with this expeditionary forces. [Z. C.]

Meantime Zulfiqar Khan had concluded a successful campaign against the Raja of Tanjore and exacted from him a bond to abandon the cause of Rajaram which he

had hitherto helped most usefully with money and provisions, and to pay a tribute of thirty lakhs of rupees every year. (May 1694.) Then he came back to Jinji and renewed his pretended siege of it, occupying the country around. [Z. C.; Fort St. George Diary.]

Santa seems to have effected nothing for his master this time, and soon returned to the north-western corner of Mysore. In November 1695, Dhana was sent to prop up the Maratha cause on the Madras side, which he succeeded in doing, by driving away Zulfiqar from the siege of Vellore. [Z. C.]

VII

But in this very month, Santa performed the most glorious achievement of his life,—one which still further raised his reputation for invincibility and made him the dread of even the greatest Mughal generals.

Santa was reported to be going back to his own estate in the Chittaldurg district, heavily loaded with booty from the imperial dominions. Aurangzib, then encamped at Brahmapuri (on the Bhima), ordered Qasim Khan, the able and active governor of the Sera country (western Mysore) to intercept the raiders. To reinforce Qasim Khan, he sent a detachment from his own camp under some of his highest younger officers,—Khanazad Khan (afterwards Ruhullah Khan II and Lord High Steward), Saf Shikan Khan, Sayyid Asabet Khan and Muhammad Murad (the Paymaster of Prince Kam Bakhsh's army),—with a command of 25,000 men on paper but five to six thousand troopers in actual muster. It was, however, a very choice corps, being composed of men from the imperial guards and personal retinue and the contingents of the nobles who had to petrol round his tent on different days in the week (*haft chanki*), with artillerymen. They joined Qasim Khan about 12 miles from the Marathas' expected track, early in November. Santa, who had been roving at a distance, heard of his enemy's position and movements, came up with them by swift marches, and matured his plan for their distinction

with consummate skill, which the luxury and thoughtlessness of the Mughal generals crowned with the most complete success imaginable.

Khanazad Khan was a Persian of the highest descent, being the son of the late Paymaster-General, Ruhullah Khan I, and great-grandson of the Empress Mumtaz Mahal's sister. With him had come some officers of the greatest influence and favour in the Emperor's personal circle. Qasim Khan rose to the height of hospitality required by such guests. Discarding the simple and light kit of a general who wishes to wage war with the Marathas wisely, he brought out of his stores in Adoni fort, his 'showy articles, such as unused Karnataki tents; gold, silver and China vessels of all kinds, etc., and sent them six miles ahead of this halting place to be kept ready for himself and his guests when they would arrive there at the end of the next day's march. [M.A. 375.]

But on that day doom overtook him in the person of Santa Ghorpare, who showed the highest tactical power in making his dispositions and moving his three distinct and scattered divisions so as to ensure the perfect timing of their movements and exact co-operation among them. He divided his army into three bodies, of which one was sent to plunder the Mughal camp, another to oppose the soldiers, and the third was held in reserve ready for action wherever required. The zamindar of the Chittaldurg district sided with the Marathas in the hope of a share of the spoils and thus the Mughals were ringed round by enemies and cut off from all information. [M. A. 375, *Dil.* 117b]

VIII

An hour and a half after sunrise, the first Maratha division fell upon Qasim Khan's advanced tents (six miles to the front), slew and wounded the guards and servants, carried off everything they could, and set fire to the heavy tents. On the news of it reaching Qasim Khan, he hurried towards the point of attack, without rousing Khanazad Khan from his sleep or maturing any plan of

concerted action. Before he had gone two miles, the second body of the enemy appeared in sight and the battle began. This awoke Khanazad Khan, who left his camp, baggage and everything else on the spot and quickly advanced to the aid of his friend. But the enemy's numbers were overwhelming and they had a very large body of *Kala-piada* musketeers,—the best marksmen and bravest infantry of the Deccan,—in addition to their numberless mobile light cavalry. "A great battle was fought and many were slain on both sides. In spite of the steadiness of the imperialists and the destruction done by them, the enemy did not yield one foot of ground or show the least wavering. Then the reserve division of Santa fell upon the camp and baggage left behind and looted everything. This news reached Qasim and Khanazad in the heat of the battle and shook their firmness. They took counsel together and decided to go to the small fort of Dodderi* close to which the advanced-tents had been sent and where there was a tank. Fighting for two miles† they reached the tank in the evening and halted; the enemy retired from the attack but encamped close by." The fort of Dodderi was small and the food-store in it limited. So "its imperial garrison shut its gates upon their newly arrived comrades. The two Khans shared with the other officers the food they had brought with themselves, and the common soldiers found nothing to eat except the water of the tank; grass and gram for the elephants and horses were nowhere. As the night closed, the enemy completely encircled them. The imperialists stood to arms ready to meet any attack. But for three days the Marathas only appeared in sight without fighting, till some thousands of infantry sent by the zamindar of Chittaldurg—who had been reduced to

humility by Qasim Khan—seized the opportunity and made an attack. On the fourth day, before sunrise, ten times the former number of *Kala-piada* darkened the plain and began to fight. The imperial artillery munitions had been plundered in their camp and what little was carried with the soldiers was now exhausted; so after vain exertions for some hours, they sat down in despair. The enemy's hail of bullets destroyed many men in this situation."‡ Fully one-third of the Mughal army had been slain at the two camps, during the retreat, and on the banks of the tank of Dodderi. Then the chiefs decided to save their own lives by sneaking into the fort, and a disgraceful scene ensued which is thus described by Khafi Khan (ii. 331).—

"In this extremity of distress, Qasim, Khanazad and Saf Shikan, who had dismounted close to one another, secretly planned to enter into the *garhi* without informing Muhammad Murad and other comrades who were at a distance. They began to send within such stores as were left after the enemy's plunder, pretending to lighten themselves for fighting. The first night Qasim Khan, on the pretext of patrolling, left his post and entered the fort by scaling the wall with ropes, as it

* This is the contemporary record compiled from State papers like despatches and newsletters, (M. A. 375—377). But more than 30 years later, Khafi Khan (ii. 429), gave the following different and seemingly inaccurate account:—"A party of the enemy fell upon Qasim Khan's tents... and 10 to 12 thousand horsemen attacked the baggage of Khanazad... 7 or 8 thousand more appeared between the two Khans, so that neither could reinforce the other... The battle raged till sunset... All night the chiefs remained on their elephants and the soldiers holding the bridles of their horses, to repel night-attacks. At dawn the Marathas renewed their attack... in this way the imperialists were attacked for 3 days, at last [on the fourth day] they marched fighting all the way and took refuge under the *garhi* of Dodderi. For these three days they had had no food. In the same way 3 or 4 more days were passed, the imperialists entrenching and repelling charges under shelter of the walls of the *garhi* day and night, while their camels, horses and oxen were carried off by the Marathas. As the gates of the *garhi* had been closed upon them, the grocers of the *garhi* threw down to them grain from the top of the wall, charging one or two rupees per *seer*. On the 4th or 5th day [i.e., the 7th or 8th day after the first battle] the two Khans decided to enter the *garhi*."

* Dodderi, 14°30' N., 75°46' E., in the Chittaldurg division of Mysore, 22 miles east of Chittaldurg, and 96 miles in a straight line south of Adoni. South of it stands a large reservoir.

† "The imperialists, giving up all plan of fighting, took the road to Dodderi in confusion, reached the place with extreme difficulty, and were invested." [Di. I, 118 a.]

was not advisable to enter by the gate owing to the crowd assembled there (outside). Then Khanazad and Saf Shikan entered by the gate by charging the crowd of common soldiers round it. Lastly Muhammad Murad and other officers, learning of it, came in with the greatest difficulty. Saf Shikan, turning to Muhammed Murad, cried out—'How gallantly we have brought ourselves here!' Murad's nephew retorted—'Shame on the type of valour you have shown in coming here, of which you are bragging!'

The Marathas besieged the fort* on all sides, being confident that hunger would destroy its defenders. On the day of entering the fort, the soldiers, high and low, were all given bread of millet (*jawari* and *bajra*) from the local stores, while the transport cattle fed on the old and new straw-thatching pulled down from the roofs of houses. On the second day no food was left for either man or beast. Many of the cattle of the army had been carried away by the Marathas, many others had perished from hunger.—'They chewed each other's tails, mistaking them for straw,' as the graphic exaggeration of a Persian writer well describes it;—and the remaining oxen 'lean like the ass's tail,' were now eaten up by the Muslim soldiery. Then they faced utter starvation. Qasim Khan was a great eater of opium, his life depended on the drug and the lack of it caused his death on the third day. [M. A., 378; but many suspected that he committed suicide to escape disgrace by the enemy and the censure of the Emperor.] Of the common soldiers, many in the agony of hunger leaped down from the fort walls and sought refuge in the enemy's camp, who took away the money they had concealed in their belts. The traders of Santa's camp-bazar used to come below the wall of the fort and sell fruits and sweets at fancy prices to the starving Mughals on the top, who threw down money tied in rags and

drew the food up by means of ropes. [K. K.]

When the food supply was absolutely exhausted and the water in the fort became scanty and unwholesome, Khanazad Khan, in despair of relief, sent his diwan and a Deccani captain of the imperial service to Santa to beg for terms of capitulation.

Santa at first demanded a lakh of *hun* besides the elephants, horses and property of the imperial army. But the treacherous Deccani captain whispered to him, 'What is this that you are asking for? Raise your terms. This amount will be paid by Khanazad Khan alone as his ransom.' At last the ransom was fixed at 20 lakhs of rupees; and all the cash articles, jewels, horses and elephants of the doomed army were to be given up, each general being allowed to go away on a single horse with the cloth he wore on his person. The generals individually signed bonds for their respective ransoms and each left a kinsman or chief servant as security for its payment. The terms were faithfully kept on the Maratha side*, thanks to Santa's iron discipline, [K. K. corrected by M.A.]

Santaji sent word that the men might come out of the fort without any fear and live for two nights in front of its gate; those who had any money need fear no extortion but might buy their necessities from the Maratha camp. The lean woe-begone and bedraggled remnant of the imperial army filed out of the fort after the 13th day. The enemy gave them bread from one side and water from the other. Thus they were nursed back to life and strength in two days. On the third day Khanazad started for the Court with a Maratha escort. He had lost everything, but the imperial officers on the way supplied him and his men with horses, tents, dress, food and money to

* They overthrew one tower of it and attacked all sides. [M. A. 378.]

* But not on the Mughal side, according to Khafi Khan, who says, 'Not even half the ransom was paid as many of the hostages escaped from the wretch's army and he was [soon afterwards] killed.' But the property seized by him was worth 50 or 60 lakhs. [ii. 433.]

relieve their urgent distress. [*M.A.* 378, *K. K.* 433.]

Meantime, the Emperor then at Brahmapuri, 280 miles north of the scene of disaster, on hearing of the danger to Qasim Khan, had sent Hamid-ud-din Khan from his side and Rustam-dil Khan from Haidarabad to support him. They had united near Adoni, but in time only to receive and help Khanazad on his return. Here Khanazad's army was reclothed and newly furnished by the gifts and forced contributions from the officers and residents of Adoni. [*M. A.* 379, but *Akhbarat*, year 39. sh. 72, differs.] *

IX

In less than a month from this, Santa achieved another equally famous victory. Himmat Khan Bahadur, who had been deputed to co-operate with Qasim Khan, had taken refuge in Basavapatan (40 miles west of Dodderi) on account of the smallness of his force; not more than one thousand cavalry, though he had received the impossible order to go out and punish Santa. [*M. A.* 379.]

After the fall of Dodderi, Santa had established his own garrison there and told off two forces to watch and oppose Hamid-ud-din (in the north) and Himmat Khan (in the west). On 20th January he appeared before Himmat Khan's position at the head of ten thousand cavalry and nearly the same number of infantry. His Karnataki footmusketeers—the best marksmen in the Deccan, took post on a hill. Himmat Khan, with a very small force, advanced to the attack and dislodged them from it, slaying 500 of them.

* *M. A.* 375 has made an astounding mistake of date by saying that Khanazad and Qasim Khan united their forces before sighting the enemy, on 23 *Fanadi-us-sani* (= 19 Jan., 1696). But the absolutely trustworthy contemporary news-letter, *Akhbarat*, shows that on that date the mace-bearers sent by the Emperor returned to him at Brahmapuri after delivering his gifts to the vanquished officers, who had then reached Adoni. Qasim Khan had died more than a month before 19th Jan. The *Madras Diary* records on 15th Dec. 1695, the report of Qasim Khan having been already defeated, [say, about 25th Nov.]

Then he drove his elephant towards the place where Santa was standing, when suddenly he was shot by a bullet in the forehead and fell down unconscious into the *hawda*. His driver wanted to turn the elephant back, but the Captain of his contingent (*jamaadar*), Ali Baqi, told the driver— 'The Khan is alive. Urge the elephant onward. I shall drive the enemy back.' But he, too, was wounded, thrown down to the ground and carried off by the enemy. Then his son fell fighting. Santa received two arrow-wounds. The leaderless imperialists fell back to their trenches. At midnight Himmat Khan breathed his last. Three hundred of his men were dispersed and fled to various places. The rest held their fortified enclosure successfully for some days, after which the Marathas withdrew from its siege and went away with the captured baggage of the Khan.*

X

Flushed with these far-resounding victories, Santaji went to Jinji to wait on Rajaram (March 1696). He seems to have claimed the office of Senapati, contrasting his own brilliant performances with Dhanaji's poor record of victories. Hitherto Prahlad Niraji (the *Pratinidhi* or regent) had, with great tact and diplomacy, kept peace between the two rival generals and taken great pains to show in all the acts of government that

* This narrative is based upon the despatch received by the Emperor on 2nd February and included in the *Akhbarat* of the next day, with some additions from *M. A.* The rest of *M. A.* and the whole of Khafi Khan (gossip fabrication) have been rejected by me. Khafi Khan writes (ii. 433-434) : Santa, on hearing of the near approach of Himmat Khan, formed his army in two divisions and hastened by two routes to meet Himmat Khan. At a distance of 32 miles Himmat Khan encountered the first of these divisions (led by Santa). Severe battle ; many slain on both sides, Marathas fleeing drew Himmat Khan's army near their second division. Santa had posted crack marksmen in dense jungles at various places across the path of Himmat Khan. The latter was shot through the forehead by a *Kalia* musketeer from a tree top. All his baggage elephants and stores were looted.

the king treated the two as absolutely equal. But he was now dead, and his successor in the king's council was less clever and could not keep the balance even. [Sardesai, i. 661.] Santa's vanity, imperious temper and spirit of insubordination, roused to an inordinate height by his recent triumphs, gave great offence to the court at Jinji and the result was an open rupture near Conjeveram (May 1696). [Z. C.] Rajaram sided with Dhanaji and placing Amrit Rao Nimbalkar in the van of his army, attacked his offending general. But Santa's genius again triumphed; Dhana was defeated and driven precipitately to his home in Western India; Amrit Rao fell on the field. [Z.C. But K. K. and Dil. wrongly give the victory to Dhana.]

This victory is thus graphically described in *Masir-i-Alamgiri*, which wrongly places it in October 1689:—"On the way to Jinji, this wretch had a fight with Dhana Yadav, who was escorting Rajaram there, on account of an old quarrel. Santa triumphed, and caused Amrit Rao, the brother [in-law] of Nagoji, the comrade and assistant of Dhana, to be crushed to death by an elephant. He also captured Rajaram, but Dhana escaped. The next day Santa appeared before Rajaram with his wrists bound together, saying—"I am the same loyal servant [as before]. My rudeness was due to this that you wanted to make Dhana my equal and to reach Jinji with his help. I shall now do whatever you bid me." Then he released and conducted Rajaram to Jinji." (401.)*

Of Santa's doings in the Eastern Karnatak this year we have full information from the English factory-records of Madras and the Persian memoirs of Bhimsen. On his arrival at the head of 15,000 horse, Maratha bands spread into several part of the country, the Mughal army with

its reduced numbers was powerless to defend its many outposts, and Zulfiqar Khan was forced to hold himself in, the defensive in the fort of Arcot, after repelling one attack of Santa near Arni. Indeed, he made a secret understanding with the Marathas for mutual forbearance. In November it was reported that treasure for the Mughal army sent from the Court had reached Kadapa. Santaji immediately marched to that side to intercept it. Zulfiqar set out after him to defend the convoy; but, hearing that Santa had changed his plans, the Mughal general fell on Arcot after making three marches only. Santaji entered the uplands of Central Mysore and returned home, Zulfiqar marching to Penu Kunda (75 miles north of Bangalore) to join Prince Bidar Bakht.

XI

In the Maratha homeland an interne-cine war now raged between Dhana and Santa, all other captains being ranged on the two sides. They fought together in the Satara district in March 1697. But fortune now deserted Santaji; his severity and insolence had disgusted his officers and most of them were secretly corrupted by the agents of Dhana. Hanumant Rao Nimbalkar, in concert with Dhana's troops, fell on Santa's baggage train, and most of the latter's officers deserted to Dhanaji, while the rest were killed or wounded. Santaji, despoiled of all and deserted by his army, fled from the field with only a few followers to Mhaswad, the Home of Nagoji Mane whose wife's brother Amrit Rao he had killed. With Nagoji, however, the sacred rights of hospitality to a refugee rose higher than the claims of blood-feud; he gave Santa shelter and food for some days, and then dismissed him in safety. But his wife Radha Bai followed her brother's murderer with a woman's unquerrelable vindictiveness. She had urged her husband to slay their guest, but in vain. And now when she saw him escaping unscathed, she sent her surviving brother after him. One of the many

* Rajwade, XV. 45, is a letter styling Santa *Senapati* in June 1695; but I cannot accept this date in defiance of the Zedhe Chronicle, which says (as I interpret it) that Dhana was given that title in May 1693. Santa's outbreak in May 1696 ended in his victory and Rajaram could not have ventured to disgrace him then.

diverse accounts * of his death (given by Khafi Khan) is that the pursuer (wrongly called Nagoji Mane by both Khafi Khan and Z. C.) came upon Santaji when, exhausted by fast travel, he was bathing in a *nala* near the Shambhu Mahadev hill, in the Satara district. The party from Mhaswad surprised him in this helpless situation and cut off his head. "Mane [i. e., Nimbalkar] threw it into his saddlebag, fastened behind his horse... On the way the bag got loose and fell down. Firuz Jang's spies, who had spread in that hilly region, in pursuit of Santa, picked it up, recognised it as that general's head, and sent it to Firuz Jang, who ...sent it on to the Emperor. The severed head was paraded through the imperial encampment and some cities of the Deccan." [M.A. 401-402, Z. C., K.K. 447-448; *Dilkasha* 122a.] The date of his death is given in the *Zedhe Chronicle* as

Asharh 1619 Shaka, or June, 1697. Bhimsen places it (without date) before the fall of Jinji in January, 1698. But the *Masir-i-Alamgiri* records it (without stating the day or even month) at the conclusion of the events of the 42nd year of Aurangzib's reign (3rd March 1698—20th. February 1699,) but I have not found all dates of this work unimpeachable. Khafi Khan places it in 39th year (5th April 1695—24th March 1696); but his chronology is palpably confused.

Thus died Santaji Ghorpare most ignominiously at the end of a most dazzling military career, like Charles X of Sweden. But his greatest monument is the abject fear he inspired in all ranks of the Mughal army*, which is faithfully reflected in the curses and abuses invariably used as the epithet to his name in the Persian histories.

* Admittedly diverse and conflicting, according to M. A. 402, which omits all of them. The Mane family "old paper" printed in Barasnis's *Itihas Sangraha*, *Funya Aitihāsik Goshti*, ii. 45, is so palpably incorrect as to suggest an opium-eater's tale. Khafi Khan, after giving the account followed above, adds, "There is another story current [about his end]. God alone knows the truth"! [ii. 448].

* "When the news arrived that Santa had come within 16 or 18 miles of him, Firuz Jang [Aurangzib's highest general] lost colour in terror, and making a false announcement that he would ride out to oppose him, appointed officers to clear the path, sent his advanced tents onward, but then fled towards Bijapur by a roundabout path"! [K. K. ii. 446].

INDIA'S FIRST HIGH COMMISSIONER IN LONDON

By ST. NIHAL SINGH.

WE are at present in such a bitter frame of mind that it is well nigh impossible for us to take a just measure of services rendered to us by any Englishman. That is the only reason, so far as I can see, why so little has been said and written about the work done by Sir William Meyer, who died suddenly in London the other day. The lack of appreciation may, of course, be partly due to our ignorance of his services to us, for officials are wont to throw a veil of secrecy over their actions.

Sir William Meyer was a faithful servant of India. He was genuinely interested in

our people and problems, and sincerely tried to safeguard and to promote our interests. Often his attempts were countered by the bureaucrats here and the politicians in Britain. He did succeed, however, in a measure denied to most mortals, and, some day when the papers which are held so secret that only sacred official eyes are permitted to scan them are made public, our people will realise how much they owe to his single-minded efforts.

Sir William was a shy man, as men of short stature often are. He was a man of humour and could not repress a joke, no

matter how cutting it might be. His wit kept many persons away from him or made it impossible for them to become friendly to him. His kindness of heart, his desire to do a kind turn whenever the opportunity offered, his generous recognition of any service rendered to him, and above all, his attitude of camaraderie towards his co-workers, made up, in a large measure, for his hyper-sensitiveness and biting wit, and he has left behind a large number of devoted friends and admirers.

I met Sir William Meyer for the first time soon after he returned to England after retiring from the Indian Civil Service. He immediately took to me and I to him, because, in spite of difference of views, exceedingly sharp on many questions, we both realised that we were working for the same end—the steady and rapid advancement of India. In my relations with him I found him remarkably frank, singularly unaffected and with a marvellous capacity for getting work done and for working himself.

As I sit at my typewriter, the last chat I had with him rushes back into my memory. It took place just a few days before my departure from London—towards the end of September, 1921. He sat at his table in the tastefully furnished room in the High Commissioner's office. As he puffed away at his cigar—he was an inveterate smoker—he declared that he wished he was accompanying me to India so that he could witness the changes which had taken place since he retired. "Perhaps I am of some use here," he said wistfully. Only a real lover of India could have spoken thus.

And now Sir William has passed beyond the mortal sphere of usefulness, and I am attempting to give a faint impression of the services which he rendered to our people.

II

Let me be clear, first of all, about the motive power of Sir William Meyer's life.

I have referred to him, at the beginning of this sketch, as an Englishman—not directly, but inferentially. Many Englishmen would deny that he was English. They used to do so when he was alive.

How well I remember a conversation which I once had with Sir William on this subject. The very day I saw him, there

had been a fierce attack upon the Jews in the columns of an English newspaper which was trying to make out that Jews had managed to instal themselves at the head of the India Office, the High Commissioner's Office, and the Palestine Government, with the set purpose of ruining British prestige and wrecking the British Empire.

"They call me a Jew," protested Sir William bitterly, "when my family has professed Christianity for goodness knows how many years, and we have married again and again among the gentiles. But, I suppose, once a Jew, always a Jew." And, with that remark, he dismissed the subject. At heart he was a philosopher.

Just because Sir William belonged to a despised race, he had great sympathy with the aspirations of our people struggling to secure equality of treatment in our own country—and abroad. He was not one of those "renegade" Jews, whom I have met in India and elsewhere, who feel that by behaving rudely towards Asiatics they raise themselves in the estimation of Europeans who otherwise would look down upon them; in spite of the fact that they belong to one or another of the exclusive services.

Change of religion and mixture of blood did not dilute in Sir William Meyer that high idealism which is the heritage of the Jewish race. It was that high idealism, innate in him, which, I feel, was the motive power of his life, and which made him so true a friend of India.

III

I pass over the earlier years of Sir William Meyer's Indian career because I am not competent to write of them, and also because I feel that the real service which he did for our country dates from the time he became the Finance Member of the Government of India. The great European conflict commenced shortly after he was placed in that position. Immediately a cry was raised by Britons in India who wished to be patriotic at our expense that India should contribute to the Empire's war chest in a manner commensurate with her importance. India is always important when it is a question of paying. The Finance Member knew how poor our country was, and resisted all demands beyond the obligation assumed by the Legislative Council to continue to bear the cost of the Indian

contingent on foreign service as if the troops were still in India.

The men whom Sir William Meyer thus thwarted became his implacable enemies and maligned him in season and out of season. The cry was taken up in Britain and echoed in the press and the clubs. "That Jew" who prevented India from assuming her share of the war-burden must be got rid of at any cost. That was the demand, made from every quarter. Only a courageous man, with the highest sense of duty to the country whose "salt he was eating" could have put up with the abuse which was heaped upon his devoted head from all sides. A less bold and a less conscientious man would have not embarked upon such a line of action in the first place, and if he had done so, would have found a way out of it as soon as he saw how unpopular he was becoming. Sir William, however, remained firm.

While that crusade was going on, the Government of India began to feel the financial pinch entailed by the war. The Finance Member had to provide more money, and proposed to do so by increasing the import duties. He was too good a servant of India, and knew the Indian temper too well, to suggest that the "excise" duty forced upon cotton manufactures at the behest of Lancashire should also be raised *pro tanto*.

The Conservative Minister who presided at the India Office would not hear of the proposals. He promptly voted them down.

Sir William, undaunted, set to work to evolve a scheme which would enable him to get over his difficulties the next year.

The plan which the Finance Minister finally adopted was nothing short of a stroke of genius. It enabled him to silence the Britishers who were howling at his policy of keeping India from being saddled with heavy financial burdens, and at the same time to deal a crushing blow to Lancashire—India's most determined foe—and thereby prepare the ground for India to acquire fiscal autonomy. He proposed to make Britain a "free gift" of £100,000,000, provided he was allowed to raise the import duties without raising the cotton "excise".

Few Indians were gifted with the far-sight to see the wisdom of Sir William's action. Most of us could only see that he had capitulated to the British demand, and that he was

going to bleed India to help Britain. Most of us blamed him for making a poor country give away so large a sum of money, while the other members of the Empire, far richer per capita of population than India, were hardly lending anything to speak of.

In Lancashire, however, they knew better. They had the shrewdness to realise that Sir William Meyer had hit upon an irresistible scheme to raise India from the humiliating position into which the English textile industry had thrown her a generation ago. Once she was allowed to raise her custom duties above the "excise" level, the machinery perfected by Lancashire to manipulate her tariffs would become so much junk. *In other words, Sir William paid £100,000,000 for India's fiscal freedom.*

The war was on. Money was wanted from India, in the nature of a war contribution. The Indian Budget could not be balanced, in any case, without fresh taxation, and about the only avenue which was open was the one suggested by the Finance Member. So reasoned the India Office.

That Office knew that Lancashire would howl: but what was to be done? If it considered the susceptibilities of Lancashire and repeated the action taken the year before, there would be no financial contribution from India to the war-chest, nor could the Government of India remain solvent. There was no way out of it except to let "that Jew" have his way. Lancashire must gulp it that time. That was the policy which the India Office finally was compelled to adopt.

And "that Jew" had his way. The proposals sanctioned by the India Office were incorporated in the Budget, and the Budget was introduced into the Council. A summary was telegraphed to London, and duly appeared in the press.

The fat was immediately in the fire. Lancashire declared that the Government of India had been permitted by the India Office to unsettle a question which had been "settled" for a generation. India was a part of the British Empire. That Empire was not a "free-trade" Empire: but Britain was "free trade" and so long as India was directly administered by Britain, she must remain "free-trade". That was only another way of saying that so long as Britain was in effective control of Indian policy, Lancashire trade

MUST BE FORCED UPON INDIA, whether she wished it or not.

If Mr. Chamberlain, who was at the time at the head of the India Office, had not anticipated how, as I have supposed above he did, he found immediately upon the publication of the Indian Budget proposals that he had counted without Lancashire. The English textile industry lost no time in letting him know its views. The papers shrieked their protests, and so did the various capitalistic and labour organisations. They demanded his capitulation, and when they found he was not knuckling under, they insisted upon his receiving a deputation representative of Capital and Labour. They, however, failed to over-awe Mr. Chamberlain, who had taken the precaution of having, at his elbow, His Highness the Maharaja of Bikaner and Sir Satyendra Prasanna (afterwards Lord) Sinha.

Filled with rage, the deputation insisted upon seeing Mr. Chamberlain's chief. The proceedings at No. 10 Downing Street have never been published in full for reason best known to Mr. Lloyd George. He began by assuring the irate cotton merchants and their employees that he was the "last man in the world to be indifferent to the interests of Lancashire," since he was himself a native of Lancashire, and nativity was "the first appeal in the elementary interests of" everybody. He said that he had read every word of what had been said at the deputation at the India Office the day before, and undoubtedly they had "presented a very powerful case, and had it not been for the overwhelming and imperative consideration based upon the war," he should have said that their case was "absolutely irrefutable". He had, he continued, taken part in the discussion at the time the government had decided that the decision upon the all-important question of the cotton duties was to be put off until the end of the war, and he had fully approved of that decision, which had been "conveyed to India in words which gave the impression to the Indian that we meant at the end of the war to consider the whole of this problem from what the Viceroy then called a different angle to the one which we had done before the war."

Describing the new circumstances which compelled the Government to come to that decision, Mr. Lloyd George reminded the Lancashire men that it was not "merely that India

was giving us (the British) 100 millions.' That, in itself, was, of course, a very important factor: but they "were calling upon India to make a greater contribution" than she had "ever made to the winning of the war in men and material." That was a fact which, of course, "it would be very difficult to publish." And he continued:—

"This war is going to be settled by that consideration. The Germans are calling up their very last men out of their industries, and they are trying to counter the greater resources we have in men by utilising the prisoners of war, by deporting labour from Poland, Belgium and elsewhere, and putting the whole of their man-power in, with the result that they have a bigger Army than they ever had."

It was obvious, therefore, the Prime Minister explained, that the war was going to be settled very largely by the question of man-power. Britain could not put her last man in. It was incumbent upon her, therefore, to mobilise the whole of the resources of the Empire in man-power for the purpose of conducting the war. There were two contributions that India could make. She could relieve Britain very largely in labour in France, and she could create armies for Britain to use to deal with Turkey. There was also the consideration that India had made an offer of 100 millions. This was the one grievance that India was worrying constantly about—"that undoubtedly affected the judgment of the Government in coming to the decision that if they were going to offer 100 millions to" the British, this was the only way in which the revenue could be raised for that purpose, and in addition to that it would "alter the whole temper of India towards the Empire. At the gravest turning moment in the war," that fact influenced the judgment of the Government "in spite of considerations which we were just as alive to as you are of the importance of the matter from the point of view of Lancashire."

In the burst of eloquence which followed, Mr. Lloyd George showed that he was fully aware of the solidarity of Indian public opinion upon the question of the cotton duties. "If you had a general election in India on this subject," he declared, "not one of my friends, at any rate, would be returned from India." It was not, he declared, "a question of the native mill-owners. The operative, the consumer, the educated classes, the official classes, the British people there, the people of native birth, the Mahomedans, all sections and

creed, all classes and conditions of men, are solid against the excise duty."

Picking up the thread of his narrative, the Prime Minister went on:—

"We wanted the whole-hearted support of India in the winning of this war. We can see our way to making use of the resources of India for a victorious termination of this war that perhaps we had not fully realised even before. The first step was to get the Indian with us whole-heartedly, and I believe we are doing it."

Supposing the Government ought to have consulted Lancashire interests—what would be the effect if, to-morrow morning, the Indians were to be told, "we have decided to withdraw these duties"? They would lose any confidence they had in British rule.

The Prime Minister assured the deputation that the Government proposed to communicate with the Government of India as to "what arrangements could possibly be made to see that any advantage that would inure to the consumer or to the wage-earner.....should not go into the pockets of a very small section of mill-owners in Bombay." But he dared not wipe out the new duties. "It would create such a feeling in India," he insisted, "that no Minister would accept the responsibility of facing it." That fact did not, however, preclude the Government, at the end of the war, after Lancashire had seen by experience how the duties worked, from "considering the whole position at the great Imperial Conference where the fiscal arrangements of the Empire must necessarily be reviewed and revised." If it was found that the new duties had a disastrous effect upon the trade of Lancashire, they would be "entitled to come to the Government and present to the Government the actual state of facts," and they would be entitled to say to the Government that this was "a state of things which is not in the interests of the Empire, and not in the interests of India itself, and therefore we ask you once more to look into the matter, and in view of the altered condition of things, to come to a decision which will be beneficial not merely to ourselves, but to the Empire as a whole."

When the transcript of the verbatim proceedings from which I have quoted reached Sir William Meyer, he must have had a hearty laugh. He must have known that either Mr. Lloyd George did not expect to be at No. 10 Downing Street when the time would come for

the fulfilment of his promises, or that, if he were there, Lancashire would have forgotten what he had said, or, more probably, he would have found some new pretext on which to delay Lancashire's request that he live up to his word.

Apparently Lancashire knew that it would be unsafe to rely upon a promise given behind the sealed doors of No. 10 Downing Street. It, therefore, insisted upon discussing the issue in open Parliament and compelled the Government to assent to the proposal, put forward by Mr. Asquith, that the Government should add to its resolution some such words as these:

"This House at the same time declares its opinion that such changes as are proposed in the Indian Budget in the system of Indian Cotton Duties should be considered afresh when the fiscal relationships of the various parts of the Empire to one another and to the rest of the world come to be reviewed at the close of the war."

The Prime Minister replied that the Government not only had "no objection to it but it was exactly what" had been put before the Lancashire deputation the day before. "If by putting these words at the end," he declared, "if by adding that proposal to the Motion which", Mr. Chamberlain "put before the House—if that will be acceptable, certainly we should not only have no objection, but should welcome the addition of those words," and he accepted the responsibility of moving the addition of these words.

I never had the opportunity of asking Sir William Meyer what he thought of this motion. I am sure, nevertheless, that he did not take it seriously. He must have known all along that such sentiments expressed in time of war would lose their warmth with the cessation of hostilities.

So, indeed, they did. As we all know, Sir William Meyer's successor proposed, the following year, a further increase in the cotton duties, and got his proposal sanctioned by Mr. Montagu, who had, in the meantime, succeeded Mr. Chamberlain at the India Office. Lancashire protested and asked Mr. Lloyd George, who was still at No. 10 Downing Street, to fulfil his promises. It, however, protested in vain. Mr. Montagu, evidently with the full consent of the Prime Minister and his other colleagues, told the Capitalists and Labourites who had journeyed to London from Lancashire and contiguous

counties, that Parliament had given India fiscal autonomy in 1919, and if she was imperialistically inclined she could concede Imperial Preference to Great Britain and her Dominions and Colonies, but she could not be forced by Whitehall to alter her fiscal arrangements to oblige Lancashire.

IV

While Mr. Montagu was thus talking to the delegates from Lancashire, Sir William Meyer was sitting comfortably in his office, not far away. Shortly after his appointment as India's High Commissioner in London, he began to look around for separate offices. I have always felt sorry that he did not ask the Secretary of State to leave the India Office, because, unlike the other Government departments in Whitehall, that Office had not been built at the expense of the British Exchequer, but had been paid for by India, and, therefore, was India's property and, as such, should have been turned over to India's High Commissioner as soon as he was appointed, while the Secretary of State should have sought quarters in some building set aside for his use by the British Government.

Sir William Meyer was not the man to try to indulge in Imperialistic fancies at the expense of so poor a country as India, as is the case with so many officials. He, therefore, selected two modest buildings in Grosvenor Gardens and had them refitted to serve as offices. While he refused to be extravagant, he did not stint money upon making the place business-like and at the same time furnishing it artistically.

The High Commissioner showed great wisdom in choosing for his right-hand man Mr. J. W. Bhore, I.C.S., who, in earlier years, had been associated with him in Madras. Mr. Bhore happened to be on leave at the time, and, therefore, was near at hand and could help his chief to organise the new department from the very beginning. The two, working together, formulated the plans for taking over the functions of an "agency" character, of which the Secretary of State divested himself, and such staff as he wished to transfer.

It was a pity that Sir William Meyer and Mr. Bhore could not have had an entirely free hand in the selection of the men who were to serve under them. It was a still greater pity when the retirement of the Controller of the

Stores Department gave the opportunity for installing an Indian in his place, that a non-Indian was appointed. I do not know, however, whether the official was selected by Sir William Meyer, and, if so, with Mr. Bhore's concurrence, or whether he was appointed by the India Office of its own motion.

If my choice had been limited to the selection of a non-Indian to fill that position I have no doubt that I should have selected the present incumbent, who is an Irishman with knowledge of Indian conditions, and exceedingly sympathetic with Indian aspirations. I feel, however, that no non-Indian can ever be so suitable as a capable Indian for such a position. There is no department in which more questions arise out of the clash of British with Indian interests than in the Stores Department, and I am "firmly convinced that only an Indian with a sound knowledge of Indian finance and gifted with strong determination can adequately safeguard them.

Apart from yielding in regard to this appointment, Sir William Meyer had a constant and not always a successful fight to prevent the Stores Department from being administered to India's detriment and to the advantage of British trade, industry, and finance. As he made it quite plain in his evidence before the Indian Railway Committee, the political pressure brought to bear upon him was so great that, with all his love for India, on occasions he could not prevent India's interests from being subordinated to those of Britain.

As I wrote an article in this *Review* dealing with Sir William's evidence before the Indian Railway Committee, it is unnecessary for me to refer to it again. His death, however, enables me to make certain revelations in connection with the statements which he made.

The Government of India, or at least Sir Thomas Holland, was furious with the High Commissioner for "giving the show away." Sir Thomas had reason to be irate, for when the Indian Merchants' Chamber and Bureau addressed certain questions to him based upon a cablegram which I had sent to the *Hindu* (Madras), he found it impossible to deny that in making purchases for India the High Commissioner was patronising British trade and industry. No wonder that he sent

a telegram to Sir William Meyer telling him that it would be awkward for him to explain some of his (Sir William's statements to the Central Legislature, and asking him to furnish, confidentially, materials which would enable him to make his reply.

When Sir William Meyer told me how he had got into trouble with the Government of India for telling the truth about the purchase of Indian stores, shortly before I left London in the autumn of 1921, I could not help but admire the man. He said that he had only done his duty. His position was most peculiar. While he was the agent of the Government of India, and, therefore, the servant of the Indian people, he was subjected to such pressure in London that he found it difficult to protect Indian interests on every occasion.

"To give you an illustration," said Sir William, "you no doubt read a question asked by an Honourable Member of Parliament about certain orders for stores which had been placed by the Stores Department with Continental firms instead of in Britain, and the answer given by the representative of the India Office in Parliament. That question came to me in the ordinary way, and I drafted the reply. The reply was not, however, made as I had drafted it. Mr. Montagu found it politic to leave out some of what I had written. I don't blame him for doing so, for while I was sitting comfortably in my office, he had to face the music in Parliament. But there it is. Some British people feel that they conquered India and that India must be kept for British trade. They are represented in Parliament, while India is not. The situation is neither of your making nor mine. We may not like it. But there it is. I have to face it each time I have to authorise any purchase on behalf of India."

To say that I was deeply touched by Sir William Meyer's sincerity is to describe my emotions very feebly.

V

Sir William Meyer, as the nominee of the Government of India at the various assemblies of the League of Nations, tried to serve India as faithfully as he had served her as Finance Member of the Government of India, and as her High Commissioner in London. I remember how furious he was when he returned from the first of these missions, because, as he

put it, India was regarded as a first-class Power when it was a question of paying, and as less than the dust when it was a question of dividing the loaves and fishes. Tenth-rate countries, he declared, had been given seats on the Governing Body of the International Labour Bureau, while India, with her multi-millions of labourers, was left outside on the door-mat.

On more than one occasion, Sir William made a fight to get the rights of India's labourers recognised. He failed each time. When the rights of Indians are not recognised within India, how could he succeed in having them recognised in the outside world? We should esteem him, nonetheless, for he fought bravely and persistently. In Sir William Meyer India has truly lost one of the most faithful servants she ever had.

VI

And now that our friend is no more, what of his successor?

Britons in our employ are clamouring for the appointment of one of themselves to the post. That is natural, for in the past every post carrying a high salary has gone to them automatically. Indians who expected that a son of the soil would be appointed to succeed the Baron Singha of Raipur, or, at any rate, that an Indian would be appointed to one of the Governorships which recently fell vacant, saw how strong the "I. C. S." tradition is in the "reform" period.

Mr. Lloyd George's reply to our cry for the "Indianisation" of our services was merely an expression of the belief which nearly every Briton cherishes, and which every one of them who has any power over India has put into effect. For 150 years the British have found adventure, fortune, and authority waiting for them in our country, and the scions of their aristocratic—and other—families have made careers here. So to expect a mere sense of altruism to induce Britons to give up their opportunities is fatuous. Mr. Lloyd George has spoken to us in no uncertain voice. He has vacated No. 10, Downing Street, but there is not the least reason to suppose that the "steel frame" policy which he enunciated has gone to limbo with him.

By degrees Indians have come to realise that India's High Commissioner in London holds a "key" position, and that only an

Indian placed in it can protect their interests. That is a sufficient reason to make the British manufacturers and traders, who have succeeded in pushing their wares upon the Stores Department, whether India profited or suffered, mobilise all their resources—and they are great resources—to thwart us.

It is British practice to concede in principle and take away in detail, and, I fear, therefore, that we may have an Indian placed in the chair vacated by Sir William Meyer who may have the intelligence to understand the work, but who may not have will-power to protect India's interests no matter who suffers or who is offended. I have shown that Sir William, with all his experience and his truly strong character, had often to yield and to permit purchases of stores to be made in Britain when it would have paid India to place her orders abroad. It can, therefore, be easily imagined how difficult it is going to be for any Indian who

may be appointed as his successor to resist the pressure which is certain to be brought to bear upon him, from all sides, to make him patronise British industry and workers, especially at the present time, when the United States has raised her tariff wall, Europe is too poor to buy, and there is great industrial depression and unemployment in Britain.

There is no dearth of suitable Indians, even if Mr. Bhore were not to be confirmed as, being undoubtedly the most-suitable man available, he should be. I could name at least half a dozen Indians, any one of whom would fill the position with distinction and protect Indian interests.

We are, however, a lethargic people. Having once made our demand that the High Commissionership should go to an Indian, we have gone to sleep. And the job is still vacant. Our agitation should cease only when an Indian whose abilities and character we can implicitly trust has been installed in it.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed : Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

ENGLISH.

TOWARDS THE DAWN : By J. N. Mitra, M. A.
(Anglo-Oriental Press, Price Rs. 2.)

The political novel has always been a luring temptation leading even novelists of eminence to failure. It is not surprising that Mr. J. N. Mitra should have failed to make a work of art of this novel of contemporary political life in India. Political sermonising, journalistic superficiality and the subordination of the artistic to other aims are some of the weaknesses of the literary attempt to portray the present political ferment in the country. There are excursions into the fields of romance but they are mild and ineffective, as they are cramped by the most conventional and rigid notions of morality. Sukhalata promises to be a fine centre of love and romance, but she is soon swept along into a "worldly" marriage and is lost to the artist. There are possibilities of an entrancing domestic idyll in the life of the beautiful Mahratta girl Ashrumati, but everything has got to be subordinated to the political purpose of the

novel and men and women are looked upon not as men and women, but as the revealers of the political conditions of India..... a standpoint fraught with the greatest danger to artistic success. It would not be unfair to say of the book that it contains the weaknesses of novels like George Eliot's *Felix Holt* exaggerated beyond measure and the author has to be reminded that a novel must primarily be a novel and only secondarily a picture of contemporary or any other politics. The language also needs revision in many places. In spite of these defects, it must be conceded that the book is marked by fine aspiration and real patriotism and should prove of interest to students of Indian problems.

MY DAYS WITH UNCLE SAM : By Rash Behari Day. (Alexandra Press, Dacca. Re. 1.)

This is an interesting autobiographical sketch of a Bengali youth who made his way to America as a sailor with five rupees in his pocket and rose to be an Engineer, working for his livelihood even during the period of his education. It is a vivid story

of enterprise and adventure extremely creditable to the young man. The book does not pretend to any literary merit, nor is the author so highly educated as to be able to offer any profound remarks on American life, and civilisation. The book is distinguished by a cheerfulness of spirit, and fairness of judgment that are appreciative. We have no hesitation in thinking that this story of industry and perseverance deserves the attention of our young men.

CONFESSIONS OF A LOVER : *Anonymous.* (*Business House, Karachi*).

It was probably not altogether an advantage for this anonymous author to have chosen such an alluring and ambitious title as the *Confessions of a Lover* for the translation of his own Urdu quatrains. It raises in the minds of students of literature memories of writers like Rousseau and Goethe whose intimate spiritual revelations of love are objects of admiration and is apt to create disappointment by the comparative absence of merit in the volume. It is also probably a misnomer to call the book *Confessions*, as there is practically nothing in the nature of *Confessions* in the volume, and as it contains only some reflections on love, touched with philosophy and spiritual aspiration. It is hardly possible to estimate the poetic accomplishments of the writer, as this is only a translation from his Urdu, and excellence in poetry in two different languages is a standard not easy to attain, though the author is content in this translation with a kind of "prose-poetry" which should not necessarily hide poetic genius. Here are two quatrains chosen from different parts of the book:—

We are evil ones but we wish good to all :

May those enjoy good, even those who contemplate evil,

Is there not enough of evil here,
That we must needs add to the pile ?

* * *
O Love, in vain dost thou seek perpetuity.
O Beauty, in vain dost thou cherish lastingness.
Every cup, O drinkers, is the final cup.
Such is the injunction of the sorrow-bedewing saki.

We grant that the sentiments are worthy of treatment in art, but where is the art and where are the *Confessions* of the lover ?

VISIONS FROM AFAR : *By Sanjib Kumar Chaudhuri, M. A, Lecturer in English, Dacca University.* (*Published by the Author. Price Re. 1*).

This is a pleasing volume of prose rhapsodies, eloquent and inspiring, brimming with fine sentiment and deep thought. The subjects embraced in the volume show considerable variety and range over such diverse things as *War, Music, Evolution* and *The Dawn*. The author has caught the secret of success in the style of prose rhapsody and steers clear of prosaic commonplace while avoiding, at the same time, the other extreme of turgid extravagance to which such writers are often prone. He knows the line beyond which it would be unwise to wax eloquent and he also understands the need for brevity in compositions of this kind, one of the best sketches in the volume is that on the inauguration of the Dacca University, and it is no ordinary compliment to him that he should have been able to make a 'vision' of the theme which might easily have deteriorated in treatment into the style of clever and popular

journalistic jargon. "Be thou not like 'stars in the deep of the sky', which arise only on the glass of the sage," he writes. "But be thou rather like daylight and sun, to be shared and rejoiced in by all. Let thy glorious form and thy far-beaming blaze of majesty shine on all, on the high as on the low, on the poor as well as on the rich..... We welcome thee to-day as the holy sages of old did the holy child at Bethlehem. We have no verse, no hymn, no solemn strain for thee. Our call is humble, almost a prayer. Do thou hear it. Come, revive and succour us. Give us new light and life."

BAJI PRABHOU :—*By Aurobindo Ghosh.* (*Arya Office, Pondicherry 12 as.*)

If Mr. Aurobindo Ghose has now unfortunately ceased to exercise his literary genius in the production of English verse, it is some consolation to students of poetry that at least some of his early writings are being published for their delectation. The other day we had the privilege of extending our cordial welcome to his beautiful narrative in blank verse, *Love and Death* and here we have another, on a heroic theme of Mahratta history written in the columns of the *Karma Yogin*, as many as thirteen years ago, when the poet was actively interested in politics and had not withdrawn himself to the secluded retirement of spiritual contemplation. Brought up on the fine traditions of the great epic-masters of ancient Greece and Rome as well as of modern Europe, Mr. Aurobindo Ghose has acquired a special gift for dignified and effective narrative verse in one of the most time-honoured metres of English. Dealing with the episode of a Mahratta warrior, Baji Prabhau, a lieutenant of Sivaji, heroically defending himself with a handful of warriors against an advancing Moghul horde at the entrance of a narrow mountain defile, Mr. Aurobindo Ghose has been singularly happy in his choice of theme, and he has done justice to it with a vividness of imagination and a dignified flow of expression worthy of the highest praise. At a spot

Narrowing where

The hills draw close and their forbidding cliffs
Threaten the prone incline

Baji Prabhau takes his stand against the onrush of the Moghul army.

Thou seest this gorge

Narrow and fell and gleaming like the throat
Of some huge tiger, with its rocky fangs
Agrim for food : and though the lower slope
Descends too gently, yet with roots and stones
It is hampered, and the higher prone descent
Impregably forbids assault ; too steep
The sides for any to ascend and shoot
From vantage.

In that noonday sun of the Deccan, the battle was fought for hours :

But from the near,

The main tremendous onset of the north
Came in a dark and undulating surge
Regardless of the check,—a mingled mass,
Pathan and Moghul and the Rajput clans,
All clamorous with brazen throats of war
And spitting smoke and fire.

The tide had been stemmed—the Moghul warriors lay dead in their thousands and before

The sun in fire

Descending stooped, towards the vespers verge,
Baji himself lay dead on the rocks, sword in hand,
having fought like "a lion hungry on the hills". But
the day had been won for the Mahrattas and the great
Sivaji himself came up with re-inforcements :

Baji lay dead in the unconquered gorge,
But ere he fell upon the rock behind
The horsehooves rang.

Baji had immortalised himself. Musing on him, the
chief exclaimed :

Thirty and three the gates
By which thou enterest heaven, thou fortunate soul,
Thou valiant heart.

Mr. Aurobindo Ghose has in him the spirit of "a
brave soldier in the liberation war of humanity;" to
use the exquisite words of Henrick Heine and it would
not be difficult to conceive of the author of these lines
in other circumstances, as a soldier marching in grim
determination to sacrifice himself for a great national
cause.

The weight of modern learning has an unfortunate
tendency to stiffen and complicate poetic expression,
when it is not corrected by a scrupulous attention to
verbal felicity and literary polish. It would be idle
to deny that Mr. Aurobindo Ghose has occasionally
succumbed to it, especially not being able to bestow
upon his verse the loving and continued attention
which may be expected from one who feels that his
vocation is song. Otherwise he could not have written.

Still the velocity and lethal range
Increased of the Mahratta bullets.

Or,

They with a rapid regal reckless pace
Came striding to the intervening ground
Nor answered uselessly the bullets thick.

Or again,

The daylight
Was ordinary in a common world.

Such lapses apart, it is a fine poem which will
gratify all students of English literature in India
and provoke their curiosity, leading them to wonder
if the weird magician has any other treasures of the
same kind up his sleeves which he may some day reveal
to the world by some lucky chance.

ENGLISH PROSE : Chosen and selected by W.
Peacock. Vol. V (Mrs Gaskell to Henry James). (The
Oxford University Press, 2s. net The World's
Classics.)

The last few days this writer has been reading
the Hon. Stephen Coleridge's *Letter to My Grandson
on the Glory of English Prose*, and the truth is being
brought home once more to his mind that the achieve-
ments of English Prose will bear constant and
repeated analysis and appreciation. The volumes of
Sir Henry Craik's monumental *English Prose* enabled
a student to range over this beautiful panorama of
literary achievement with considerable advantage,
though they never reached the highest level of the
excellence of their companion volumes in Ward's
English Poets. But the Oxford University Press
is furnishing in these five volumes of English Prose
chosen and edited by Mr. Peacock, a literary guide
of considerable value enriched with an extensive

range of prose literature. The absence of introduc-
tory matter as well as of notes of any kind militates,
it is true, against its effective usefulness for the
student, but the selections are very well chosen and
should form a reliable guide for literary study.
Extending from Mrs. Gaskell to Henry James, it
covers the entire period of the nineteenth century
and it is no exaggeration to say that most of the
important writers are there represented by some of
their best passages, though it is possible to think
of some writers who should have been there and who
are not there and also of some passages which should
not have been missed. It is however good to remem-
ber that no anthology can ever satisfy all tastes
in the matter and one can only expect to find
some of the standard passages in each writer.
Examined by this test, Mr. Peacock's volumes
will meet with wide appreciation. Looking into
the pages of this part, for instance, under Dr.
John Brown, we find his admirable paper on *Rab
and His Friends*; much of Becky Sharp under
Thackeray; a good slice of Mr. Poyser's humour
in George Eliot; some of the fine things of *Sesame
and Lilies* in Ruskin; the best of the *Egoist* in
Meredith; and some of the great flights of eloquence
in the essay on *Leonardo da Vinci* and the beauti-
ful imaginative sketch of *Marius the Epicurean*
under Walter Pater. We have great pleasure in
recommending the volumes to all lovers of English
Prose.

P. SESHADRI.

BENGALI.

JANJAL : By Birendra Kumar Dutta, M. A., B. L.
Messrs. Gurudas Chatterjee & Sons, 203-1, Cornwallis
Street, Calcutta. Price Rs. 3. Dedicated to Mr. P.
Chowdhury, M. A., Bar-at-law. Pp. 407. 1329 B. S.

This is the author's third novel, and in a sense the
most powerful of the three. The story deals with a
Hindu and a Brahmo family, but the principal charac-
ters the two heroes and the heroine belong to the
latter group. A beautiful and accomplished under-
graduate girl, full of life, romance and love, is married
to a learned professor who is immersed in his books,
and the one aim of whose life is to write a monumen-
tal work on the History of Indian Civilisation. Their
married life is sweet enough at first, but soon the
woman feels that her husband has an object dearer to
his heart than all that her love can give, and perceives
her mistake. The dull monotony and uninteresting-
ness of the days as they pass by is relieved by a friend
of childhood, an atheist doctor, who is up in arms
against society and all its conventional terms, and the
inevitable downfall follows, as well as swift retribution.
And yet as we close the book the author leaves on us
the impression that had society been civilised enough,
the lives of the erring pair need not have been marred
for ever, and the author need not have been put to the
necessity of removing them from the arena so that they
might not, as the title of the book indicates, lag super-
fluously on the stage; on the contrary, the healing in-
fluences of nature, and the philanthropic work in which
the couple had devoted themselves in an industrial
centre among the labouring classes would, in the eyes
of society, have redeemed their one *faux pas*, sancti-
fied as it was by mutual love and esteem, and the
utter devotion of the one for the other. The effect of

the total subversion of the conventional moralities upon the child begotten by her husband, as well as upon the future offspring of her illicit love had her life not been cut off by a convenient suicide, has not been touched upon. Perhaps the author is of opinion that the children of the future will be wise enough to understand the problem in all its bearings and thus find it easy to forgive, and that society will have sufficient sympathy for the age-long sufferings of woman at the hands of the Lords of creation not to visit the weaker vessel with the reprobation which more properly belongs to her tempter, and to the unjust laws which govern society with an iron hand; or science may discover, as it is already said to have done, means sure enough to prevent the problem of the future issue of such irregular unions from arising at all to add to their complexity. Hindu lawgivers, as we know, permitted reunion with an erring wife, but drew the line at conception (Vasistha-smṛiti, ch. 3; Atri, ch. 5; Yajñavalkya, ch. 1). But the Devali-smṛiti would even reclaim a fallen woman after the foetus had been forced out of the womb (verses 47-51).

As for the ill-fated *savant* whose virtues far outshone his foibles and whose ambitious career was cut short by this domestic catastrophe, George Eliot in *Middlemarch* has depicted for us how a life of brilliant promise is blasted by an uncongenial marriage and Froude's Life of Carlyle is a living illustration of the sad disillusionment which awaits a gifted woman who has married a genius. Honore de Balzac once described the tragedy of a genius, and cursed him by making his wife say: "In your life-time you will be unhappy, like every man that was great.....A great man can have neither wife nor children. Go alone along your paths of poverty! Your virtues are not those of the common herd, you belong to the world, you could not belong either to a wife or to a family, you dry the soil around you, like big trees!"

Though the book deals primarily with the eternal feminine, sex-problem is not the only one with which it deals. All the grave issues of social inequality, the heartless oppressions practised, under the most innocent of guises, by the rich and the cultured classes upon the masses, the peculiar features of our hoary civilization which make it at once so loveable and so helpless, conventionalities which rule the world with pompous catchwords that signify so little—these, and many things besides, have been depicted with a masterly touch. The author's wide knowledge, his still wider sympathies, his masterly and impartial analysis of the feelings which surge in the human breast when it comes to grips with live realities before which all man-made conventions pale into utter insignificance—all command our admiration. He is one of the little band of Bengali writers to whom the future most assuredly belongs. Nothing, be it ever so shocking or unpleasant to ears hidebound by custom and tradition, is too bold for them to proclaim from the house-tops, for they owe allegiance to one God alone—the God of truth, as they perceive it. And the deep sympathy for all who are weary and heavy-laden pervading their writings exalts their messages to the rank of prophecies which are bound to receive their due fulfilment as man approximates his divine prototype and generations yet unborn inherit a new heaven and a new earth.

Like everything that has solid worth, the ideas, sentiments and active impulses awakened by the writer are

of the highest order, but one cannot help noticing the fact that there are a few easily avoidable blemishes in the book which grate on the sensitive ear. Certain turns of expression which may almost be called mannerisms, and provincialisms, solecisms, and misspellings, which can hardly be laid at the printer's door, occur here and there to mar occasionally the effect of an otherwise charming and vigorous style.

The author has a new message to deliver, which will surely make a violent commotion in the placid waters of our social life; but the book is meant for the thoughtful reader, and he will find in it ample food for digestion. A fit audience, which will cease to be few in the spacious days of mental expansion already visible among us, is assured to the writer, and by interpreting to the young generation in their own language the great social movements which are agitating the world outside, and by enshrining them in a story full of pathos and interest which not a few will read for its own sake, the author has done a memorable service to Bengali literature.

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ENGLISH.

PRINCIPLES OF EDUCATION: By Chandra Chakraverty. Published by Ramchandra Chakrabarty, 58 Cornwallis Street, Calcutta. Pp. 112. Price 1s. 4d.

In Part I of the book, the author deals with—'What is Education', 'Educative Process', 'Recapitulation Theory and Its Significance', 'Intelligence and Memory', 'Physical Education', 'Intellectual Fatigue', 'Sexual Education' and 'Female Education'. In Part II, the following subjects are discussed:—Elementary Education, Preparatory School, University Education, National University, Girls' Schools, and Foreign Universities.

This little book is well-written. Our author's suggestions about 'Sexual Education' are worth considering. The subject should not be ignored.

FROM THE COUNCIL TO GOD: By Joseph Mazzini. Published by S. Ganesan, Triplicane, Madras, S. E. Pp. 62.

The subjects of discussion are—The Council Then and Now, The Miasma of Materialism, The Law of Life, Our Dogma—God and Progress, Humanity and Christian Humanity, Our Mission on Earth, The Evolution of Faith.

It is a reprint of the letter addressed to the members of the Ecumenical Council. Worth reading even now.

CHITTA RANJAN DAS: Published by G. A. Natanson & Co., Madras. Pp. 45. Price annas 4.

A sketch of the life and career of Mr. C. R. Das. The name of his father is Babu Bhuvan Mohan Das and not Babu Bhupan Mohan Das as has been written in more than one place.

CHRIST AND HIS MESSAGE FOR INDIA: By K. K. Kuruvilla, M. A., B. D., with an Introduction by C. F. Andrews, M. A. Pp. 40 (Printed at the N. M. S. Press, Vepey, Madras).

Written from the standpoint of orthodox Christianity.

TEACHINGS AND SAYINGS OF HARANATH: Published by the Haranath Society, Bombay, on the occasion of the 57th birthday of "Shree Thakur Shree Haranath Banerjee of Sonamukhi, Bankura." Pp. 52.

BEYOND PHILOSOPHY! AN EXPOSITION OF YOGA. A PEEP INTO THE TRANSCENDENT: By Prof. Dharmendra Nath Shastri, with a foreword by the Rev. T. D. Sully, Professor of Philosophy, St. John's College, Agra. Pp. 47. Price annas 6.

THE IMMORTAL SPARK OR LIFE BEYOND LIFE: By Jamssetji Dadabhoy Shroff. Published by D. B. Taraporevala Sons & Co. Bombay. Pp. X+110. Price Rs. 2.

It contains five chapters, viz.—(i) Dreams, Premonitions, etc., (ii) Hypnotism and Spiritualism, (iii) Spontaneous Generation, (iv) Psychic Evolution, and (v) Conclusion.

This booklet is a defence of Occultism and Spiritualism.

Our author has "come to believe in an Evolving God who still is not perfect."

KARLIMA RANI: By Sri Ananda Acharya. Published by The Brahmakul, Gaurisankar, Scandinavia. Pp. 243. Price annas 10. (Sole agents for India—The Punjab Sanskrit Book Depot, Lahore).

The book is "a series of eighteen lectures on the Reconstruction of the Humanity-Ideal together with a new Interpretation of the Laws of Real Living and their relation to a hitherto undiscovered Aspect of Nature, called Person-Nature and to God, delivered by Sister Karlima Rani, Abbes of the Kristo cloisters on the slopes of Mount Kailash above Lake Mansarowar in the Himalayas to Hallgerour Hallgrimsdottir, a truth-seeker from Isafjorur in Iceland, who, having suffered an earthquake of the soul during the Great War, set out for India in quest of Yoga, Peace and Truth, and landed at Cape Comorin on the Eve of Christmas in the year of Grace nineteen hundred and nineteen and travelling through the sacred land reached Mount Kailas on the twenty-fourth day of Match in the year of Grace nineteen hundred and nineteen" (author's).

There are eighteen Chapters in the book under the following headings:—(i) In the Quest of the Holy Lotus, (ii) The Epic of Duty, (iii) The Bird of Unity, (iv) The Knight of Prayer, (v) The Blossom of Remembrance, (vi) the Dreaming Knight, (vii) Dewdrops of Imagination, (viii) Eternal Messengers, (ix) The Star of Sacrifice, (x) The Coming of Peace, (xi) The Herald of Power, (xii) The Spring Garden of Hope, (xiii) The Mountain Path of Conduct (xiv) The Dawn-light of Progress, (xv) The Bamboo-forest of Resignation, (xvi) Sun-faith, (xvii) Forest-Whispers of Immortality, and (xviii) God-waard.

Some of the Chapters are unscientific, unphilosophical and purely imaginery. But on the whole the book is helpful.

THE REPENTING GOD OF HOREB: (MAHABODHI PAMPHLET SERIES NO. 3): By Anagarika Dharmapala. Pp. 61. Price annas 8.

An adverse criticism of non-Buddhistic religions and especially of the Jewish God.

MAHES GHANDRA GHOSH.

CHARKA—Satish Ch. Das Gupta, with an introduction by Sir P. C. Ray—Cloth cover.

THE DUTIES OF MAN—Joseph Mazzini. (Reprint) Cloth cover—As. 72.

DYARCHY AND AFTER—C. R. Reddy, M.A. Cloth cover, As. 4.

The three books mentioned above are published by Messrs. Tagore & Co., Madras.

A VOICE FROM PRISON—C. S. Ranga Iyer, Madras. Cloth cover—As. 8.

GANDHI AND THE ANGLICAN BISHOPS—Cloth cover.

The above two books are published by Messrs. Ganesh & Co., Madras.

SYNOPSIS OF HOROSCOPY—H. N. Subba Rao, Printed at the G. T. A. Press, 1922. Cloth cover—Re. 1.

ELEMENTS OF INDIAN ASTROLOGY—Sinheswar Prasad. Bad Print—Bad get-up. The price is rather too much for this small book. Printed by The Utkal Sahitya Press, Cuttack. Price Rs. 2.

THE MODEL TOWN, PART I—Diwan Khem Chand, Punjab Central Press, Anarkali, Lahore. Cloth cover.

The following books are published from the Christian Literature Society for India, Madras; Calcutta, etc.—

(1) **OUR DAILY LIFE AND RELIGION—**Marie L. Christlieb. Cloth cover—As. 6.

(2) **THE BIBLE IN ISLAM—**The Rev. William Goldsack. Cloth cover—As. 8.

(3) **THE JESUS' WAY—**The Rev. R. A. Hume, M.A., D.D. Cloth cover. As. 2.

(4) **RELIGION, IN ITS PURITY AND ITS POWER—**T. W. Gardner. Cloth cover. As. 14.

(5) **THE WAY OF PRAYER—**The Rev. E. S. Oakley, M.A. Cloth cover.

HINDI.

BRITISH BHARAT KA ARTHIC ITIHAS: By Sri Keshav Das Saharia and Published by the Gyan Mandal Office, Bhelupur, Benares. Crown 8 vo. Pp. 216. Price Re. 1-1-0.

This is a valuable addition to the economic literature in Hindi and is a well-written synopsis of the late Mr. R. C. Dutt's Economic History of British India. It is good that the latter's views on the subject are now available to Hindi students. The language is good—no criticism against it seems to be called for. An alphabetical index at the end of the book increases its value. The book no doubt removes a decided want and most of its theories and conclusions will be a good eye-opener to those writers in Hindi newspapers and periodicals who are not acquainted with English. The printing is not bad and the get-up is satisfactory.

SARNATH KA ITIHAS: By Sree Brindaban Bhatta charya and published by the author himself. D. Crown 8 vo. Pp. 117 and 11. Price Re. 1-4.

To them who wish to visit Sarnath near Benares this will be a very instructive handbook and guide. The book will furnish valuable information to those who have a taste in archaeology. It has been written on

original lines and this makes the work interesting. The compilation must have cost considerable pains to the author and owing to his acquaintance with best sources of information on the subject, he has made the work sufficiently informative. The language is not quite up to the mark so far as symmetry and chasteness are concerned, but all the same it is better than that of many similar publications. The get-up is fair and the book can be had in bound cover too with a little additional cost. It is well worth being secured. The book is a translation from the Bengali and the author, who is a professor in the Benares Hindu University, wrote it originally in that language. We have no hesitation in saying that it will be of great help both to the ordinary traveller and the students. Buddhist culture is receiving special attention in these days and a treatise on Saranthe where a Buddhist Vihar has been opened must be valuable.

TARANAYE QAFAS : By Pandit Krishna. Kanta Malaviya and to be had from him at the Abhyudaya Press, Allahabad. Crown 8vo. Pp. 123. Price as. 12.

A collection of selected poems in Urdu composed by some non-co-operators imprisoned in the Agra jail and transcribed in Hindi character. Short accounts of the poets have also been given. A few of these began to compose poems seriously after they were in the jail for some time. Short accounts of poets have also been given and a critical survey of Urdu Poetry and its characteristics have been given at length in a separate chapter. This will help purely Hindi readers to appreciate the poems. Most of the poems show poetic skill of a high order.

MODERATION KI POL : By Kunwar Chandkaran Shavada and printed at the Vaidic Press, Ajmir. Foolscap 8vo. pp. 92. Price as. 4.

The author has answered in his own way most of the questions which according to the extremists expose the hollowness of the moderates. Definite forms have been given to questions which cover a wide area, and answers to these have been prepared in considerable detail.

M. S.

AKBAR AUR JAINADHARMA : Translated by Krishnalal Varma. Published by the Atmanand Jaina Tract Society, Ambala. Pp. 14 and V. 1922.

Mr. M. S. Ramaswami Ayengar, M. A., L. T., published an article in English in the "Jaina Gazette" to show that the emperor Akbar had the three Jaina saints and savants, viz., Hiravijay Suri, Vijaysena Suri, and Bhanuchandrajai in his court. The pamphlet is a translation of that article into Hindi. Besides this article the translator deals with Dr. V. A. Smith's "Akbar," and Vidyavijayji's "Suriswar aur Samrat" in the preface.

ASIA-NIBASIYON KE PRATI EUROPEANON KA BARTAB : By Thakur Chhedilal, M. A. (Oxon), Bar at law. Published by the Pratab Pustakalaya, Cawnpur. Pp. 62. 1921. Price as. 6.

The inhuman treatment of the white, civilized and Christian races of modern Europe towards the coloured and unmilitant races of Asia, viz., the Egyptians, the Persians, and the Chinese are delineated in this work in a most interesting manner. The cartoon pictures are very enjoyable. The opinions of sympathetic European writers have been laid under contribution. The mention of India has only been passingly made.

PREM-PUSHPANJALI : Edited by Shiwpujan Sahaya. Published by Ananta Kumar Jain, Viramandir, Arrah. Pp. 100. Price Re. 1-4.

This is the third edition of the collection of poems on love from the various modern Hindi poets originally published by the late Kumar Devendra Prasad Jain.

SEVA-DHARMA : Edited by Shiwpujan Sahaya. Published by Ananta Kumar Jain, Viramandir, Arrah. Pp. 112. Price. Re. 1-8.

This is the second edition of a work on all kinds of social service published by the late Kumar Devendra Prasad Jain. Maxims, stanzas and poems are collected from various authors besides some articles.

UDYOGIKI : Compiled by Pandit Mahavirprasad Dwivedi. Published by the Rastriya Hindi Mandir, Fubulpur. Pp. 113. Re. 1. 1921.

Pandit Dwivedi has compiled this popular treatise on various subjects of commercial and industrial interest at the time when the people are realising the need of such useful works. The topics of currency, credit, paper money, bank, brokerage and exchange are explained in a simple style. Painting, sculpture, embroidery, wood-carving, glass manufacture, agriculture, sugar industry, etc., are also dealt with in this work.

SRI SAMADHI-SATAKA : Edited by Brahmachari Sitalprasad, editor of the "Jainamitra", Surat. Published by Pandit Fatahchand, Delhi. Pp. 175+ii. 1921. Price Re. 1-4.

The original Sanskrit work is a collection of 100 verses by Pujiyapada Swami, the 11th Jaina Acharya, flourishing in the 3rd century of the Christian era. This work has been ably edited with prose order in Sanskrit, and elaborate explanatory notes. Parallel passages from various works, and the gatha slokas in Jaina Prakrit, have been very useful. Towards the end of the work, much information on Jainism has been gathered.

The printing should have been better.

RAMES CHANDRA BASU,

INDIAN PERIODICALS

Compulsory Education for Girls.

According to *Stri Dharma*, the Madras Publicity Bureau has announced :—

The government have accepted the Resolution of the Erode Municipal Council, Madras Presidency, that elementary education shall be compulsory within the whole of the local area under its jurisdiction, for all children of school age excepting Muhammadan girls. The act shall come into force within that area from the 1st November, 1922. This is the first instance where compulsory education for girls is proposed.

This stout-hearted little organ of the Women's Indian Association observes :—

The application of the principle of compulsion in the case of girls' education has been strongly opposed by the ultra-orthodox party among Hindus, and by the Mussalmans; in fact, school education has been much opposed, and the lamentable custom of child-marriage has taken many away from school long before they are able to bear the burden of household life. Happily the ancient Hindu ideal of girls' education is making its way against that of later Hinduism, and we may again hope for women, philosophers and mystics as of old. Erode is the first place in Madras where the system will be put into operation, and we trust that the fathers and mothers will co-operate with the municipal and educational authorities in making the experiment a thorough success. That will be practical appreciation and thanks for the wise and far-sighted policy of their unique Council.

The same journal quotes from a Japanese paper the following statement made by an American lady who visited India and 27 other countries in less than two years.

"Of all the countries I visited," Miss Emerson said, "I found the best educated women in Japan. There they have compulsory elementary education. The Japanese are willing to sacrifice everything for education. They have women's papers and magazines and women reporters but the transition between the old and the new has brought many sad tragedies." "How about India?" she was asked. "It is a mistake to think that it is the men who retard the progress of women in India," she replied. "It is women who hold themselves back. A friend and I called on an Indian woman in 'purdah'

whose husband is an Oxford graduate. He had tried for years to make her mingle with people but she couldn't be persuaded to. She thought it wasn't proper. And when my friend asked what she had been doing since her last call, she answered, 'Just sitting!'"

Women and Underground Work.

There can be no question that, as urged by the Women's Indian Association, underground work in mines by women should be prohibited by the Bill to amend the Indian Mines Act which has been referred to a Select Committee. In connection with this topic we read in *Stri Dharma* :

A European manager in charge of several of the largest collieries in the Jharia Coalfield has stated : "There is absolutely no necessity for the underground work of women. Their employment could easily be eliminated within the next five years without in any way decreasing the wages of the miners or increasing the cost of coal to the purchaser. In fact, with modern equipment installed in the collieries I am certain that the price to the purchaser could be decreased considerably." With such assurances from an experienced expert the Government should take its courage in its hands and put an end within a definite and reasonable period of time to a state of injurious employment of women not allowed in any civilised country in which the social conscience is awakened.

Wise Philanthropy.

It is very encouraging to read in *Stri Dharma* that

A well-known Bombay merchant, Seth Mulrai Kahatan, and his nephews Messrs. Thricamdass and Tulsidass, have donated two lakhs of rupees towards the Benares Hindu University for the construction and maintenance of a hostel for at least a hundred women students at the University. This splendid gift should give a great impetus to the higher education of Hindu women in Northern India. All women will in their hearts thank these wise merchants.

Mr. Iswar Saran, M. L. A., of Allahabad. has given notice of a resolution to be taken up at the next meeting of the Benares Hindu University Court that no new educational institution in connection with the University should be established unless adequate provision is made for the higher education of women.

Child Mothers.

The reader is aware of the fate which has overtaken Bakhshi Sohān Lal's Bill which proposed to raise the age of consent in cases of girls from 12 to 14 years. As *Stri-Dharma* is a woman's journal, its remarks on some passages of the press-report relating to the discussion of this Bill should be instructive :

Sir William Vincent said that the Government's greater objection was to the inclusion of married women in the Bill. (*These are girls of less than 14 !—Ed.*) He, therefore, informed the mover that Government could only support his Bill subject to two conditions—one of which was that it did not include married girls (*who, because of customs, most need protection before 14.—Ed.*).

Mr. Amjad Ali thought that if the Bill was passed all husbands would have to go to gaol. (*Laughter.*) (*What a confession of the self-indulgence of men !—Ed.*)

Women the World Over.

The following items are taken from the same journal :—

THE PHILIPPINES

The women of the Philippines are women of keen intellect, and have the gift of organisation. There are women's clubs for the pursuit of literature, medicine, and sports in every little town in the islands. The women are also clever linguists and keen tennis players.

ENGLAND.

There are now over 600 women magistrates (J. P.'s) in England alone.

TURKEY.

Turkey has stolen a march over all other advanced countries in one particular respect. Her Excellency Madame Khalide Edib Khanum, who has been appointed the Minister of Education, in the Government of the Grand National Assembly of Turkey, is the first woman to be so prominently associated with a Government.

Her great intellectual powers are responsible for a vast number of writings. Her appoint-



Madame Khalide Edib Khanum, Minister of Education, in the Government of the Grand National Assembly of Turkey.

ment as the Minister of Education in the National Government is one of the most remarkable events of human history. From amongst the whole mass of civilised peoples of the world the Muslim Turks could alone vote for a Muslim Woman Cabinet Minister. Since the outbreak of the Greeco-Turkish conflict Khalide Edib Khanum once more came out in the open, and after relinquishing her duties in the Cabinet, organised an appeal campaign in the cause of national defence and national relief.

A. Notable British Industrial Decision.

Industrial India states that more than one great British Corporation has carefully considered the desirability of transferring to, or, at least, of establishing textile plant in India.

On this point, it is, therefore, worthy of notice that the British Calico Printers' Association, after receipt of a report from a special investigator who has visited India, and studied conditions on the spot, has definitely decided that any expansion of the C. P. A. activities shall take place in Lancashire. There were many good reasons to urge in favour of development in India—the saving of transport costs, which form an appreciable percentage of working costs, the attitude of India towards imported cotton goods and others, but despite these advantages the special commissioner who carried out an intensive investigation of the problem reported that the balance of advantage lay in favour of development along established lines. The undeveloped state of India in a manufacturing sense, the difficulty of obtaining a supply of reasonable coal within a convenient distance, the question of an adequate supply of running water, and the absence of trained personnel were factors taken into full consideration. There are other reasons as well, but these are so obvious as to need no elaboration.

But, unfortunately for the struggling indigenous industries of India the decision of the British manufacturers of certain other kinds of goods appears to have been different. It is stated in the August *Journal of Indian Industries and Labour* that among the more important industrial enterprises recently floated in Bengal is Lever Brothers (India) Ltd., with a capital of one crore and twenty lakhs, for carrying on business as manufacturers of soap, soap-powder and toilet requisites, etc.

Smoke Abatement.

Wakefield is an important industrial centre in Great Britain. The efforts made there to abate smoke nuisance have produced striking results, as the following extracts from *Industrial India* will show:—

A purer atmosphere, more sunshine in our cities and towns, fogs with their inconveniences

minimised, happier and healthier people and a greatly reduced death-rate, surely such benefits are sufficient to make one proud of being a rate-payer in the city taking the first step towards such attainments.

We are all satisfied without medical knowledge that the two chief essentials for good health are water and air, consequently both should be free from pollution, but only the water seems to secure attention, and yet the senses of sight, smell and taste enable us to reject it when impure, but no matter how polluted the air is by which we are surrounded we are compelled to breathe it, and we who would not drink from another's glass, do not hesitate to inhale the products of combustion from the lungs of others which may be diseased. Knowing that pure air is necessary for health is there any reason in overcrowding houses, schools, music-halls, and trams and trains, and then to express surprise at the spread of even air-borne diseases, including tuberculosis, as we make the conditions we can only expect the natural results of our own work.

Coal and other fuels should be burned correctly, and perfect combustion should be secured and the formation of smoke prevented, therefore that of air pollution also.

Georgian Poetry and Present Day Britain.

If you want to understand the present age in Britain, read its recent poetry: that is what N. Macnicol means to say in *The Young Men of India* in an article on some British poets of our day.

If it be the case, as Matthew Arnold said long ago, that poetry is "criticism of life," then there can be no better way of discovering the real tendency and temper of any period than to study its poets. If they are sincere—and the first essential of poetry is sincerity—they will disclose more certainly than any others of the time the prevailing motive, the dominant passion and ideal, by which the contemporary multitude are, perhaps quite unconsciously, controlled. Just as there is no person (to be honest) quite as interesting to one as oneself, so there is no age so interesting to us, or none that it is so important that we should understand, as our own age. We desire to pluck out the heart of its mystery, to see into its secret. "Art," it has been said, "is the thought of men with vision." If that be so then let us use the artist as our eyes and see what he sees. Then we shall understand, and, understanding, sympathise. We do not want to be wholly isolated from the stream of contemporary tendency, stranded on the bank

and shal of time. An old fogey is one who has lost touch with his times, and who keeps company with his own idealized youth and an idealized past. The fear that visits us sometimes when the light burns low in us,

At night when doors are shut,

And the wood-worm pricks,

And the death-watch ticks,

And a cat's in the water-butt,

the fear that visits us in such melancholy hours, lest the world is going hopelessly to the dogs and is not minding our admonitions, may perhaps be exorcised if we get nearer to the hidden springs of the life of the new age, and see them bubbling up as fresh and clear as ever they have been. Each generation comes, bringing its own gifts, some more precious, some less, but no gift to be contemned, if only it be possessed of life and of sincerity. What these gifts are is most fully revealed to us in the poets. I propose, therefore, while not claiming any complete acquaintance with the works of the many contemporary writers of verse, to try, with the help of several volumes of selections from their works, to seize some of their characteristics and to reach thereby a better understanding of our time. I would dip a bucket here and there in these shimmering waters, and judge whether they are sweet or brackish.

Indians and Germany.

The Collegian writes :

INDIA'S CHANCES FOR APPRENTICESHIP IN GERMAN FACTORIES.

"As a general rule, it must be remembered," says *Commercial News* (Berlin) edited by Benoy Kumar Sarkar, "that facilities for industrial training in factories and workshops can be created, if at all, only through personal influence, friendship, or favour. No amount of correspondence from India is likely to be efficacious in the matter. Indians who are anxious to learn the technical processes in certain manufactures can avail themselves of the few opportunities only when they have lived for some time on the spot in Germany."

GERMANY ATTRACTING INDIAN TRAVELLERS.

We learn from the same source that during the last few months Germany has attracted a number of visitors from different parts of India. The manufacturing centres of Germany have been visited by Mr. S. R. Bomanji (banker, Bombay), Mr. D. C. Majumdar (pottery works, Gwalior), Mr. Tekchand Advani (importer, Hyderabad, Sind), Dr. Samant B. Mehta (medical and sanitary officer, Baroda), Professor Pramatha Nath Banerjee (economist, Calcutta), Mr. H. Mehra (textile and general importer, Amrit-

sar), Dr. Bhalla (surgeon, Lahore), Mr. Gulam Ali (merchant, Bombay), Dr. Meghnad Saha (physicist, Calcutta), Mr. Govind Rao Jadhav (Bombay), Mr. Jeewanjee (merchant, South Africa), Professor Nadgir (anatomist, Bombay), Mr. Brojendra Doss (jute merchant, Calcutta), Mr. Inamdhar (minister of education, Aundh), Professor Phanindra Nath Ghosh (applied optics), Mr. Banesvar Dass (industrial chemist, representing an American firm), Dr. Hemendra Nath Ghose (bacteriologist), Mr. S. Bose (importer), the last four from Calcutta.

Cost of Agricultural Production.

Mr. Tara Nath Roy writes in the *Bengal Agricultural Journal* that in making an estimate of the cost of production and of the profit of some crop,

The average outturn multiplied by average price should be taken as the probable cost of producing a crop. In proportion as one's cost of production is kept below average and the outturn raised above average one's profit will increase. One will lose if one allows the cost of production to exceed the average unless the excess is covered by the above average produce.

He illustrates the application of the rule in the case of some of the important crops; as, for example, jute :

Jute.—The average outturn of jute is usually taken at 15 maunds per acre. The price of jute fluctuates so much that it is difficult to strike an average. It has however been proved that a price below Rs. 5 per maund offers no inducement for growing it and the acreage falls when no better prices prevail. If Rs. 5 is taken as the average price, the probable cost of production would be $15 \times 5 = 75$ rupees per acre. With prices ruling at about Rs. 10 per maund, jute becomes a paying crop and comes under the exception.

Education and Employment of the Blind.

The Light of the Blind informs its readers that the Bill presented by Mr. Ben Tillett, M. P., contains the following provisions for the education and employment of the blind :—

Every local authority will make adequate and suitable provision for the technical training, employment and maintenance of every blind person over 16 years of age resident within the area of such local authority. Schools shall there-

fore be established and maintained by the local authorities who, however, have permission to make arrangements at their cost in other schools for the proper care and education of their blind, if this method is more feasible.

Blind persons between 16 and 50 years of age are entitled to this benefit, and the training period is for five years.

With a view to provide employment for the trained blind man, it is the duty of every local authority to own a workshop or make suitable arrangements in any other workshop for their blind youths. During their employment after training, the blind are given the benefit of the advice and supervision by a specially appointed inspector.

The Bill provides for monthly grants to every blind person who through infirmity or incapacity is unable to learn or to support himself by means of any trade, industry or employment.

Constructive Work of Trade Unions.

Mr. Khagendranath Banerjee gives expression in *Labour* to the opinion, that,

However we may hate Western Industrialism, it is staring us in the face and our labour will be crushed under it if they are not provided with western weapon in the form of Trade Unions to protect them. In the beginning of the Labour upheaval in Bengal there were many strike organisations which may be revived and along with those in existence developed into full-fledged Trade Unions in the true sense of the word. In our work of organisation we must always remember that strike is not the sole aim of Trade Unions. In the western countries Trade unions have great constructive programmes. They try to raise the standard of diligence, regularity, and good workmanship among the members and thus increase their efficiency and power of production. They also help as many as possible of the rising generation to acquire industrial skill and join the higher paid ranks of labour. Besides, they insure the members against accident or death, maintain them when they are ill or out of employment and also confer other benefits. They arrange for recreation, hold meetings and lectures and exert themselves seriously to diffuse education and culture among the members. These are real substantial work which are bound to improve the conditions of the working classes in all respects and we must so organise the Trade Unions among them as to be able to discharge these fraternal functions. But these works are evidently much more difficult than simple organisation of strikes and requires the services of a large number of trained workers. In the western countries there are

schools and colleges in the industrial centres to train students in social work which is not at all an easy task. A welfare worker must have an aptitude for social work and should be so trained as to be able to bring to bear a fresh and wide outlook on the relations between the employers and the employed. So it is first necessary to have an institution that can supply welfare workers well-grounded in principles and trained in their work. The Social League, Bombay, is fulfilling the functions of such an organisation at present so far as some of the Bombay Mills are concerned. In Calcutta there are also some organisations for the welfare of the Labouring classes such as 'Social Service League', 'Sanatan Vidyalay', 'Workmen's Association', 'Employees' Association' etc., but they are at present greatly handicapped for want of workers. If our countrymen take active interest in the advancement of the working classes, these associations can be developed or separate institutions can be started with branches composed of mainly local men throughout the industrial field which will not only train workers but will conduct them and organise welfare work on a sound basis.

The Vedantic Ideal and the Future of Nations.

A Vedantist contributes to the November *Prabuddha Bharata* an article on "The Vedanta and Peace of Europe" which concludes thus :—

Rightly or wrongly Europe to-day enjoys a privileged position in the world. Upon her depends to a great extent the peace and happiness of the world. The realisation of the Advaita Ideal can alone make her happy and enable her to promote the happiness of others. Otherwise she will be buried in the very pit she is digging for others. People hugged various means to end war. They have made various experiments to achieve this purpose. Extension of commerce, growth of democracy, Court of Arbitration, Concert of Europe, progress of science—these are a few among the many experiments that were fondly hoped to bring peace on earth. But one by one all of these experiments have failed and failed lamentably and egregiously. And lastly we are witnessing to-day the big failures of that effete institution known as the League of Nations to stop the orgy of war from overwhelming the hapless and helpless people of the Middle East. No better result can conceivably be the outcome of an organisation which is mainly guided, managed and wirepulled by diplomats and statesmen who promise only to betray, flatter only to ruin; and however they may occasionally bind

themselves by oaths and treaties, their conscience, obsequious to their interest, always releases them from the inconvenient obligations.

Even the more philosophical conception of the formation of fraternal societies to promote brotherly feelings among men does not bring the prospect of peace nearer to human mind. Even the relation of brotherhood is a fragile bond which breaks up at any stress of circumstances. For brother stabs behind the back of brother. War can pass out of the arena of this world only when man looks upon man as his own self, considers the universe as part of his existence, and forgetting his little and limited ego, learns to live in the consciousness of the Universal Self. No one can say if there will ever come the day when the world as a whole will realise this ideal. Possibly not. However we may try to extend our vision through the dim vista of the future, we do not discern the possibility of an everlasting peace reigning in the world. The ideal shall ever remain an ideal for humanity as a whole, and may only be realised by the individual soul by his individual effort. But the more does humanity learn to proceed consciously towards this ideal the greater is the possibility of strifes and wars to come to an end and of peace and good-will to adorn the fair bosom of God's creation.

Commercialised Vice

Rev. R. M. Gray, writing in *The Social Service Quarterly* on the report on prostitution in Bombay, observes :—

It is important that the issue should be made perfectly plain. The Report does not propose a direct attack upon vice as such. It presses for an attack upon commercialised vice. The Committee are quite aware that if their proposals are adopted, the evil of prostitution in Bombay will not be ended. That evil is far-spreading and hydra-headed. But they believe that the worst and ugliest feature of it, the traffic in women for immoral purposes with the urge of covetousness behind it, might be limited down to the point of abolition. They do not propose to make prostitution criminal, but to make the procuring of women and the keeping of brothels punishable offences. The policy which they recommend, therefore, is the policy, not of segregation or regulation, but of abolition. They believe that a system which condemns thousands of women to life-long degradation from which men make pecuniary gain is indefensible. They believe that if the citizens of Bombay realised the conditions under which this revolting trade is at present carried on, they would, with no uncertain voice, declare it to be intolerable.

The proof that State regulation does not,

among the civil population, have any effect in reducing disease or in lessening clandestine prostitution, is overwhelming. And, on the other hand, no proof is forthcoming that any of the evils, which opponents of abolition believe will result from it, do, as a matter of fact, ensue. The Committee believe that by far the greater volume of expert opinion, and the general teaching of experience, will be found to lend force to the proposals which they have made.

The signatories to the Minute of Dissent are no less conscious of the magnitude of the evil, and no less anxious to find ways of dealing with it. Their objection to the main proposal of the Report is twofold. First, they are possessed, not to say obsessed, by the conviction that public opinion is totally unprepared for so radical a change. They believe that there is no strong general condemnation of prostitution, and that in the absence of it, it would be foolish to legislate. We believe that this is an entire misapprehension. There may be lacking any very widespread sense of the wrongness of irregular sex-indulgence. There may be a common disbelief in the possibility or even in the obligation of chastity.

We do not think that there is a common disbelief in the possibility or even in the obligation of chastity.

That common opinion has any sympathy with the trade in vice, most of us find no ground to believe. As the "*Servant of India*" writes: "What public opinion has tolerated for centuries is hereditary prostitution by individuals or members of certain castes living in separate houses. The brothel system, in which a person keeps a number of prostitutes as debt-slaves for his or her gain, forcing customers on the wretched inmates up to the limit of endurance, irrespective of their physical condition, is the creation of the modern capitalistic regime, and is quite foreign to Indian traditions." There must be very few who do not feel, when the matter is put to them, that the compelling of women to live in degradation and practical slavery to bring gold to their masters, is an inhuman and disgusting business. The Minority, it is clear, quite under-estimate the good sense and humanity of the average man.

The second objection of those who have signed the Minute of Dissent is that closing of brothels would increase the number of clandestine prostitutes, and that many of the present inmates would set up in their sordid business for themselves. Here, again, it may be pointed out that there is no experience which supports this contention. In no country has it been proved that abolition increases the general disorderliness of a city. It has not done so in Europe. It did not do so in Ceylon. There is no reason to suppose that it will do so to any extent in Bombay. No one who knows the helpless condition and the feeble character of most of the brothel women in this city can

readily believe that they could establish themselves in independence even if they wished to. Moreover, even if it is granted that a number do join the ranks of the clandestines, it is not possible to accept the contention that that is a worse evil. Sad as it is that so many women should choose or be driven to supplement their earnings in that way, there is at least less of the brutishness and cruelty which are inseparable from the brothel system. Let it be remembered also that if a law making it criminal either to procure women or to keep them in brothels is properly enforced, the supply will be cut off, and the number to be dealt with and, if necessary, provided for will rapidly diminish.

All the members of the Committee and all the witnesses agreed in holding that strong measures should be taken with the procurer and the male pimp. But it is more than doubtful whether so long as the brothel remains a recognised and not illegal institution it will be possible to treat as criminals those who provide the inmates of them. Experience, again, affords little reason to hope that efforts to secure any efficient medical examination of the women will be successful. In short, there is no middle course possible to adopt, and the proposals of the Minority, made as they honestly are in the interests of decency and humanity, are not likely either to prove workable or to have any appreciable result.

Co-operative Irrigation.

The Bengal, Bihar and Orissa Co-operative Journal writes that in foreign countries co-operative irrigation has been an eminent success.

"In other countries co-operative irrigation has been an eminent success. In Belgium, Germany as well as in England and America it has been demonstrated by long experience that 'in obtaining a water-supply for Irrigation co-operation has great advantages.' Bengal already possesses many irrigation societies and an officer has been appointed to promote their development. The societies execute irrigation schemes of local utility, such as the building of dams across the rivers, the construction of channels and of minor irrigation works which are of supreme importance to a famine district like Bankura in which most of the societies are found. The demand for such societies has become stronger than ever in Bengal on account of a series of local failures of crops. There are various reasons why a co-operative agency for irrigation is superior to other instrumentalities. It has been felt by many that the provisions of Agricultural and Sanitary Improvements Act are too complex for being adopted and utilised generally. Again in the case of co-operative

societies there is the less likelihood of civil suits arising since the by-laws of co-operative societies bind their members to accept the decision of the General Meeting on any point in dispute without resort to courts of law. Moreover there is another argument for preferring irrigation societies which are co-operative in their nature; while co-operative irrigation societies can be and are easily controlled by the Registrar, the local bodies cannot in any similar fashion control societies composed of non-descript individuals.

State Management of Railways.

Mr. B. M. Dadachanji writes a strongly worded and reasonable article in *The Hindustan Review* on "State Management of Railways". He thinks that company management in India has proved so harmful and such a flagrant injustice that even Sir William Acworth, the life-long advocate of company management, was forced to favour state-management. He summarises the brilliant records of state management in actual practice in foreign countries. In his opinion,

Company management of railways in India is the most colossal and impudent swindle that has ever been recorded in human history. Company management of railways in India is nominal and has no risk or responsibility for financial results. It has extensive powers and little or no control or competition. The Government of India either finds the capital or guarantees the interest, defrays the costs of working and highly paid establishments, *all out of the public treasury*. Traffic is overflowing and the companies hardly take steps to foster or canvass for it. They manage the railways indifferently and spend money like water, because those who pay have no control over the railways. The masters of the railways, namely, the Indian Nation, have become the servants. The servants of the Indian nation, namely, the Companies entrusted with their management, have become the masters. The history of Company management of railways in India is a history of studied outrages on Indian public sentiment and supercilious contempt for Indian public opinion. Only the Indian nation with its meekness, want of self-assertiveness, and resignation to insults, affronts and outrages could put up so long with such treatment from its servants. No other nation on the face of the earth would have put up with it even for a moment. The Government of India is *impotent* to exercise any effective control over the companies, which by fair means and foul have acquired an extraordinary influence over politicians and Government officials, big and

small. Company management of railways in India is nothing but industrial buccaneering on a scale which has had no parallel in the history of the world. It is an example of capitalistic rapacity which has never been surpassed in any other age or country. The railway companies are so many highwaymen infesting the high-roads of the Indian nation and plundering her people.

He quotes Pandit Chandrika Prasada's indictment of company management.

"The system of leasing Indian State railways to private companies" says Pandit Chandrika Prasad, our great and truly patriotic writer on railway questions, "amounts to this that the people of India defrayed the costs and expenses of building up the property while the profits and other advantages of ownership are shared and reaped by others. In the early days of these railways, when the traffic returns were low and did not pay the expenses and interest and other charges, the people of India defrayed all the deficits. When the time came for profits, the companies stepped in and got hold of the railways, practically becoming masters of the same, sharing in the surplus profits, and exercising powers over large expenditure and lucrative appointments, keeping Indians down in the lowest grades of the service."

Mr. S. C. Ghose holds a similar opinion.

Company management of railways enables British merchants and purely British interests to maintain their deadly commercial grip of India. We have it on the high authority of Mr. S. C. Ghose, who has sacrificed much for the sake of vindicating India's claim for State management of railways, that if we want to recover India from the clutches of British merchants and purely British interests we must have State management of railways.

Some of the writer's "tips to Indian legislators fighting against company management of railways, the greatest and most wicked injustice to India", are worth quoting.

Remember that whoever manages the railways of a country virtually owns and manages both the country and its government. This has been the underlying philosophy of State management of railways in Germany and many other countries.

Remember further that the problem of State management of railways lies at the very heart of Democracy.

Remember that one of the most important lessons taught by the railway history of the world is that wherever Company management exists, the Companies by the use of both fair means and foul, acquire an extraordinary influence over politicians and Government officials, big and little, that the influence thus acquired

makes any real Government control over the companies impossible.

Remember that long, long before many of the other countries of the world, India had adopted the policy of State management of railways and had made a complete success of it: that this policy was reversed by Lord Ripon at the bidding of the British exploiters; and that the reversal was effected in the face of strongly-worded protests from the highly-placed English officials of the Government of India.

Remember also that the record of company management of the Indian railways has been a dark and dirty record from the very beginning to this day. Destruction of India's indigenous industries, and erection of foreign industries, on the ruins; crushing of Indian talent; diabolical *zulum* on helpless, voiceless Indian third-class passengers (who) contribute almost all the net profits of the railway companies from the entire passenger traffic; brutal sweating and mean, heartless underpayment of Indian subordinates, lavish expenditure of Indian money for pushing on railways for the benefit of foreign trade and commerce and for providing comforts, conveniences and luxuries for European, and Anglo-Indian passengers; systematic debauching of the Legislature, Judiciary, and Executive of India; annual wastes of several crores of rupees in consequence of the altogether unnecessary multiplicity of managements; ever increasing, annual drain of several crores of rupees from India; studied outrage on Indian sentiment; supercilious contempt for Indian public opinion—these are but a few of the innumerable inglorious and infamous achievements of company management of railways in India.

Remember that if you do not free India from the curse of company management of railways NOW you will never be able to do so later on, because by transferring their Boards of Directors to India, and giving some of the well-paid posts on the Directorates to influential Indians, the companies will increase their political influence to such an extent that a fairly good number of Indians will then be found both inside and outside the Legislatures, who would sacrifice the interests of the country for their selfish gains. It must have been with this very object of seducing Indians from the path of Duty, Righteousness and Patriotism that one of the European Chambers of Commerce first suggested to the Government of India the transfer of the Boards of Directors to India on the ground that it will stop the Indian demand for State management. As it is, the political corruption practised by the railway companies has already proved disastrous to India. How much more so it will be when the new system of increasing the corruption is in full working order can better be imagined than described. Remember, therefore, that you must abolish company management NOW.

Clerks, "Be Organised and Strong."

Is the advice of *The Indian Clerk*.

Common sense demands that every clerk should help in the operation which the Stock Exchange terms "supporting the market"—the market of clerical labour. We want to sell our wares at the best price, not for a purely selfish purpose, but to enable us to keep up the clerk's standard of living. Any lowering of wages weakens the Nation, and most clerks, being patriots, should prevent this at the earliest possible date. Clerks unorganised are merely a mob which any disciplined force can buffet hither and thither. Clerking in olden days was considered slavery. To-day we will not have it said that clerks are slaves. Individually we are helpless. United we can become the strongest force in this Country, and no single interest could then compel us to put up with any sort of wrong. For your honour as clerks, join the forces—for life, and for Health, for your fellow-clerks if not for yourself.

The Message that Europe Needs.

Mr. C. F. Andrews believes—to quote from an article contributed by him to *The Indian Review* :

The message from the East that Europe needs in living form is the message of the Buddha and the Christ,—the truth, that evil can never be overcome by evil but only by good; that the secret of the higher life of man lies in forgiveness, not in taking vengeance; that higher justice consists in love, and not in retribution. The message that Europe needs is the truth of unity instead of intensive strife,—the message runs through all the upanishads which tell of the Advaitam whose nature is joy, the Universal One in whom all things subsist, the One without a second in whom all beings are united. It is the same message, which Christ himself declared in personal ways to man, when he said,—“I and my Father are one.”

This message of unity and love is at the very centre of all Indian life and thought. It has been lived in India for countless generations and has made India humane.

It is true that Europe has plundered Asia and often shamefully despoiled her. Yet in the hour of Europe's need, all this will be forgotten. For, in India, there is the heart to forgive the past. The question remains,—Has India still the power to sound the universal note which once was truly hers? Has she, in her political subjection, the spiritual strength to move the world? I, for one, believe that she has; and when that note is sounded, out of her own supreme

experience and with her supreme conviction, then Europe at last will understand the true mission of India among the peoples of the earth.

May the writer prove a true prophet.

The Task before Oudh Taluqdars.

Here are some words of advice to Oudh Taluqdars by one of them—Raja Sir Ram-pal Singh, as published in *The Feudatory and Zemindari India* :

The times are changed and we shall have to adapt ourselves to the changed conditions of the country. The irresistible current of democracy is gradually sweeping over these lands. No barriers can withstand its force and aristocracy and bureaucracy will have to bow their heads before this mighty stream. All that we can do and may do is to do our utmost to guide and turn the current into proper channels so that the landed aristocracy may not be lost for ever. The affection and attachment that existed between these two classes is fast disappearing. The interdependence of self-interest between them that was a source of strength to both in pre-British times has gradually vanished away and has given place to a system which allows a regular tug of war between them to the extreme detriment of both. We are no longer all in all to them and they, in turn, are not what they used to be. It is a matter of great self-satisfaction to us that we still command some affection and attachment from the people whose destinies have been placed in our charge, but even these relations will not long be allowed to continue. It is of vital importance for the preservation of our class to introduce a change in our dealings with our tenantry where such change may be needed and to do them service by ministering to their real wants. I would appeal to my brother landed proprietors of all classes that the little powers that have been left to us under law, should be exercised only to adjust cultivation of land for the development of agriculture and for the protection of the poor from the oppression of the strong and to keep the discipline and peace and order of the villages.

The struggle is hard and odds are against us and howsoever considerate we might be there shall always remain great apprehensions and causes of friction between these two classes which at one time were considered to be of one and the same family—the landlord acting as the head and his tenants as his dependants. From economic, political, and social points of view, the best solution of the agrarian problem is to extend permanent settlement to these provinces as well as greater rights to tenants. But at present such demand, such cry, is only

a cry in the wilderness and no one is prepared or inclined to give even a thought to it.

Ancient Indian Wisdom as regards Wood Work.

The series of articles on "Indian Engineering Philosophy" contributed to *The Vedic Magazine* by Mr. K. V. Vaze, I. C. E., continue to be instructive and interesting. He cites the original Sanskrit texts with references and gives translations.

We make a few extracts from the English portions.

The first consideration in wood work is the quality of the wood to be used. The following trees are not to be used for building purposes.

- (1) All trees that grow in the compounds of temples.
- (2) All trees struck by lightning.
- (3) All trees scorched by forest fires.
- (4) All trees growing in the compounds of buildings.
- (5) All trees along high roads or in village sites.
- (6) All trees grown by watering with pots.
- (7) All trees that afford shelter to birds and animals.
- (8) All trees broken by elephants or winds.
- (9) All trees that have died a natural death.
- (10) All trees affording shelter to travellers.
- (11) All trees that have grown entwined with each other and broken or grown through ant-hills.
- (12) All trees on which thick creepers have grown or which are full of cavities.
- (13) All trees having sprouts all over the body or which are too much spoilt by insects.
- (14) All trees that give fruit at abnormal times.
- (15) All trees growing in burial grounds or crematories.
- (16) All trees that grow near courts or hermitages.
- (17) All trees dedicated to God.
- (18) All trees that grow close by a wall or tank.

The reasons for rejecting some of these trees are obvious, (1) A man for instance should not wish to shelter himself by depriving others of their shelter, (2) Trees that have been struck, scorched or broken by force have their tissues spoiled and weakened, (3) Trees that have grown in bad surroundings have insects living on these insanitary things about them, (4) Trees that give fruits at abnormal times must have their body abnormally built and hence their quality is abnormal and should not be accepted (5) trees which have been injured by caves, insects, white ants etc., are not good and (6)

trees growing on scanty water-supply or too much water have no strong tissues. In short a tree which is abnormal in growth, weak in constitution or likely to be infected by insanitary microbes is to be rejected.

Western authors follow most of these rules but they make no sexual distinction in trees nor do they care to see that the bottom of a tree is the bottom of the frame. The bottom of a tree is accustomed to bear the weight of the upper portion and the veins run from it to the top and carry juice upwards. If the top is put at the bottom it cannot bear the superincumbent weight and as all fluid flows from the bottom to the top this collects at this end when it is low and causes the wood to rot. Wood is therefore to be used in the position it grew on the tree. When used horizontally the bottom of the tree should be towards the South or West as the rain and wind come from these directions and the strongest part of the tree is required to bear their force.

Rural Credit.

Mr. L. N. Govindarajan discourses thus on rural credit in *The Wealth of India* :

During the past fifty years agricultural indebtedness in India has grown markedly through the operation of various causes. Among them are the unfavourable date of the land-revenue collection which compels the ryot to borrow before he can realise his harvest at the best market-rate, the use made of the money-lender as dealer by the agents of the great foreign firms, the decay of the village crafts and the consequent pressure on the soil and lastly the new laws altering the relation between the debtor and the creditor to the disadvantage of the former.

Attempts have been made to supply the agriculturist with easy and cheap credit, at the same time eliminating the danger of reckless borrowing. The problem is twofold. Firstly provision must be made for long-time credit to enable the farmer to pay off his old debts and to undertake costly improvements. Equally essential is it to supply the cultivator with working capital to carry on his normal agricultural operations.

Beyond question, the initial step towards dealing with the vast problem of the indebtedness of ryots is the wide extension of co-operative credit. With this end in view was passed the Co-operative Societies Act, later expanded into the Act of 1912. This Act encourages the cultivators to combine with a view to obtain credit on joint securities and to carry on the operations of their own Banks and Societies on the principle of mutual help and co-operation.

Their features are limitation of area so as to secure mutual personal knowledge on the part of the members, low shares, unlimited liability of members, loans being issued only for members for productive and provident purposes, absence of profiteering, and lastly promotion of moral as well as material advancement of the members.

The fact that these societies have done immense good cannot be gainsaid. It has been calculated that in interest alone the agriculturist by taking loans from them instead of from the village money-lenders are saving thirty lakhs of rupees per annum. Again, with the progress of co-operation, hordes of money have been converted into active Banking Capital. It has enabled the cultivators to use cheap manures and implements, has led to improvement in the breed of cattle and has provided means for the dissemination of useful knowledge.

Plant for Road-sweeping.

In Bernier's Travels there is an anecdote that the Emperor Shah Jahan once asked the Persian ambassador at his court whether there was anything to compare in the capital of Persia with that of India, whereupon the Persian replied with scarcely concealed irony that there was nothing to compare in the Persian capital with even the dust of the Indian capital. This delightful and health-promoting feature of all cities in Upper India continues to maintain its ground. Calcutta, though not so dusty, may be in the running for the championship some day. But for towns and cities which have no ambition to beat the record, we cull the following lines from *Indian Motor News* :—

PLANT FOR ROAD-SWEEPING.—The necessity for keeping the roads free from dust, moistening them periodically, and clearing them of

refuse is common to all municipalities, and it is, therefore, a matter of interest to those responsible for local government throughout the world to know what plant is favoured for such purposes in other progressive centres of population. Among municipalities that have recently placed orders for the Karrier motor road sweeper, sprinkler and collector are Bergen, Birmingham, Blackpool, Burnley, Carlisle, Colne, Huddersfield, Leeds, Manchester (Repeat), Nelson, Rotterdam, Sydney and Westminster.

The Need for Schools of Journalism.

Mr. E. V. Subramania Iyer makes the following suggestion in *Everyman's Review* :

Our first suggestion is to incorporate the subject of journalism with University education. There is no reason why schools of journalism should not be made a feature of specialised higher education like schools of law, medicine or engineering. Journalism is slowly but surely finding its own place in the National life and it is time we recognised it and gave it its due share of attention in the University curriculum. Or if such a step is impossible to be taken all on a sudden under the present circumstances, a beginning might usefully be made by accepting it as a subject of special study, like those of Science, Literature, Philosophy, etc. The proposal advocated has been tried and found quite feasible in America, where the Universities of Illinois, Columbia and a host of others turn out every year thousands of finished young men capable of discharging the duties of the profession. We respectfully offer this suggestion to the University authorities in India and devoutly hope they will give to the matter the attention it deserves. And incidentally, if this innovation is given effect to, it will go a long way in mitigating and ultimately removing the stigma that now attaches to University gentlemen, viz., that their education does not give them any particular advantage in fighting the Great Battle of Life successfully.

FOREIGN PERIODICALS

What China Requires.

In a paper contributed to the November *Century* Mr. Bertrand Russell takes the point of view of a progressive and

public-spirited Chinese, and considers what reforms, in what order, he should advocate in that case. We give below a somewhat full summary of the article in the

hope that progressive and public-spirited Indians, would reflect on the writer's views and draw correct and needful lessons from them.

Says Mr. Russell :—

To begin with, it is clear that China must be saved by her own efforts and cannot rely upon outside help. All the great powers, without exception, have interests which are incompatible, in the long run, with China's welfare and with the best development of Chinese civilization. Therefore the Chinese must seek salvation in their own energy, not in the benevolence of any outside power.

The problem is not merely one of political independence ; a certain cultural independence is at least as important. The Chinese are, I think, in certain ways superior to us, and it would not be good either for them or for us if in these ways they had to descend to our level in order to preserve their existence as a nation. In this matter, however, a compromise is necessary. Unless they adopt some of our vices to some extent, we shall not respect them, and they will be increasingly oppressed by foreign nations. The object must be to keep this process within the narrowest limits compatible with safety.

He proceeds to lay down :

First of all, a patriotic spirit is necessary ; not, of course, the bigoted anti-foreign spirit of the Boxers but the enlightened attitude which is willing to learn from other nations while not willing to allow them to dominate. This attitude has been generated among educated Chinese, and to a great extent in the merchant class, by the brutal tuition of Japan. The danger of patriotism is that, as soon as it has proved strong enough for successful defense, it is apt to turn to foreign aggression. China, by her resources and her population, is capable of being the greatest power in the world after the United States. It is much to be feared that, in the process of becoming strong enough to preserve their independence, the Chinese may become strong enough to embark upon a career of imperialism. It cannot be too strongly urged that patriotism should be only defensive, not aggressive. But, with this proviso, I think a spirit of patriotism is absolutely necessary to the regeneration of China. Independence is to be sought not as an end in itself, but as a means toward a new blend of Western skill with the traditional Chinese virtues.

After laying down that both political and cultural independence are required, Mr. Russell briefly outlines his programme.

The three chief requisites, I should say, are : first, the establishment of an orderly government ; second, industrial development under Chinese control ; and, third, the spread of education. All these aims will have to be pursued concurrently, but, on the whole, their urgency seems to me to come in the above order.

The state will have to take a large part in building up industry, but this is impossible while the political anarchy continues. Funds for education on a large scale are also unobtainable until there is good government. Therefore good government is the prerequisite of all other reforms. Industrialism and education are closely connected, and it would be difficult to

decide the priority between them ; but I have put industrialism first, because, unless it is developed very soon by the Chinese, foreigners will have acquired such a strong hold that it will be very difficult indeed to oust them.

The patriotic Indian must needs doubly underline the sentence that, if he succeeds in having a National State and Government, "The State will have to take a large part in building up industry."

After the establishment of an orderly Government,

Sooner or later, the encroachments of foreign powers upon the sovereign rights of China must be swept away. The Chinese must recover the treaty ports, control of the tariff, and so on ; they must also free themselves from extraterritoriality.

As regards industrial development, the very first thing that Mr. Russell says is :

I hold that all railways ought to be in the hands of the state, and that all successful mines ought to be purchased by the state at a fair valuation, even if they are not state-owned from the first. Contracts with foreigners for loans ought to be carefully drawn in order to leave the control to China.

Will our industrialists and legislators take note of the above dicta of one of the foremost thinkers of the West ?

Mr. Russell explains why "given good government, a large amount of state-enterprise would be desirable in Chinese industry."

In the first place, it is easier for the state to borrow than for a private person ; in the second place, it is easier for the state to engage and employ the foreign experts who are likely to be needed for some time to come ; in the third place, it is easier for the state to make sure that vital industries do not come under the control of foreign powers. What is perhaps more important than any of these considerations is that by undertaking industrial enterprise from the first, the state can prevent the growth of many of the evils of private capitalism. If China can acquire a vigorous and honest state, it will be possible to develop Chinese industry without at the same time developing the overweening power of private capitalists by which the Western Nations are now both oppressed and misled.

But if this is to be done successfully, it will require a great change in Chinese morals, a development of public spirit in place of the family ethic, a transference to the public service of that honesty which already exists in private business, and a degree of energy which is at present rare. I believe that Young China is capable of fulfilling these requisites, spurred on by patriotism ; but it is important to realize that they are requisites, and that without them any system of state socialism must fail.

Indian industrialists should also take note of the following :—

For Industrial Development it is important that the Chinese should learn to become technical experts

and also to become skilled workers. I think more has been done toward the former of these needs than toward the latter. For the latter purpose it would probably be wise to import skilled workmen, say from Germany, and cause them to give instruction to Chinese workmen.

Our Non-co-operators, including their leader Mahatma Gandhi, want a democracy, but at the same time they appear not to value elementary education, reading, literacy. They appear to think that there can be a real democracy in an illiterate country. We have from the beginning opposed the educational opinions of the Non-co-operators; and to them we commend the following observations of Mr. Russell:—

If China is to become a democracy, as most progressive Chinese hope, Universal Education is imperative. Where the bulk of the population cannot read, true democracy is impossible. Education is a good in itself, but is also essential for developing political consciousness, of which at present there is almost none in rural China. The Chinese themselves are well aware of this, but in the present state of the finances it is impossible to establish Universal Elementary Education. Until it has been established for some time, China must be, in fact, if not in form, an oligarchy, because the uneducated masses cannot have any effective political opinion. Even given good government, it is doubtful whether the immense expense of educating such a vast population could be borne by the nation without a considerable industrial development. Such industrial development as already exists is mainly in the hands of foreigners, and its profits provide warships for the Japanese or mansions and dinners for British and American millionaires. If its profits are to provide the funds for Chinese education, industry must be in Chinese hands. This is another reason why industrial development must probably precede any complete scheme of education.

The last observation has to be taken with a previous one, *viz.*, "all these aims will have to be pursued concurrently."

As regards the provision of teachers, we read:—

For the present, even if the funds existed, there would not be sufficient teachers to provide a schoolmaster in every village. There is, however, such an enthusiasm for education in China that teachers are being trained as fast as is possible with limited resources; indeed, a great deal of devotion and public spirit is being shown by Chinese educators, whose salaries are usually months in arrears.

The obstreperous Calcutta University will please read the last few words quoted above. Those who profess to be patriots must sometimes suffer in silence.

Mr. Russell's remarks on foreign control and foreign instructors are quite apposite.

Chinese control is, to my mind, as important in the

matter of education as in the matter of industry. For the present it is still necessary to have foreign instructors in some subjects, though this necessity will soon cease. Foreign instructors, however, provided they are not too numerous, do no harm, any more than foreign experts in railways and mines. What does harm is foreign management. Chinese educated in mission schools, or in lay establishments controlled by foreigners, tend to become denationalized and to have a slavish attitude toward Western civilization. This unfits them for taking a useful part in the national life and tends to undermine their morals. Also, oddly enough it makes them more conservative in purely Chinese matters than the young men and women who have had a modern education under Chinese auspices. Europeans in general are more conservative about China than the modern Chinese are, and they tend to convey their conservatism to their pupils. And of course their whole influence, unavoidably, if involuntarily, militates against national self-respect in those whom they teach.

As regards education in China or in foreign lands, Mr. Russell's opinion is:

Those who desire to do research in some academic subject will for some time to come need a period of residence in some European or American university; but for the great majority of university students it is far better, if possible, to acquire their education in China. Returned students have to a remarkable extent the stamp of the country from which they have returned, particularly when that country is America. A society such as was foreshadowed earlier in this paper in which all really progressive Chinese should combine, would encounter difficulties, as things stand, from the divergencies in national bias between students returned from, say, Japan, America, and Germany. Given time, this difficulty can be overcome by the increase in purely Chinese university education, but at present the difficulty would be serious.

The article concludes thus:

Out of the renaissance spirit now existing in China it is possible, if foreign nations can be prevented from working havoc, to develop a new civilization better than any that the world has yet known. This is the aim which Young China should set before itself: the preservation of the urbanity and courtesy, the candor and the pacific temper, which are characteristic of the Chinese nation, together with a knowledge of Western science and an application of it to the practical problems of China. Of such practical problems there are two kinds, one due to the internal condition of China, and the other to its international situation. In the former class come education, democracy, the diminution of poverty, hygiene and sanitation, and the prevention of famines. In the latter class come the establishment of a strong government, the development of industrialism, the revision of treaties, and the recovery of the treaty ports (as to which Japan may serve as a model), and, finally, the creation of an army sufficiently strong to defend the country against Japan. Both classes of problems demand Western science, but they do not demand the adoption of the Western philosophy of life.

If the Chinese were to adopt the Western philosophy of life, they would, as soon as they had made themselves safe against foreign aggression, embark upon aggression on their own account. They would repeat the campaigns of the Han and Tang dynasties in central Asia, and perhaps emulate Kublie by the invasion of Japan. They would exploit their material resources with a view to producing a few bloated plutocrats at home and millions dying of hunger abroad. Such are the results which the West achieves by the application of science. If China were led astray by the lure of brutal power, she might repel her enemies outwardly, but would have yielded to them inwardly. It is not unlikely that the great military nations of the modern world will bring about their own destruction by their inability to abstain from war, which will become, with every year that passes, more scientific and more devastating. If China joins in this madness, China will perish like the rest. But if Chinese reformers can have the moderation to stop when they have made China capable of self-defense and to abstain from the further step of foreign conquest, when they have become safe at home, they can turn aside from the materialistic activities imposed by the powers, and devote their freedom to science and art and the institution of a better economic system, then China will have played the part in the world for which she is fitted, and will have given to mankind as a whole new hope in the moment of greatest need. It is this hope that I wish to see inspiring Young China. This hope is realizable, and because it is realizable, China deserves a foremost place in the esteem of every lover of mankind.

"England's Vanished Dream of Empire."

England's efforts to establish a vast Asiatic empire are thus outlined in the French paper *Journal des Debats*:—

Immediately after the Armistice the British Government spread the news throughout Eastern Asia that the victory of the Allies was due mainly to its efforts and, imagining that no effective obstacle remained in the way of its ambition, rapidly pushed its troops forward toward the Caspian Sea, the Caucasus, and Turkestan.

Mesopotamia was wholly occupied. A British garrison was stationed in Mosul. A British military expedition settled down in Persia. A line of communication maintained by British engineers and traversed by British military automobiles connected Bagdad with Baku at the north and with India at the east. Southern Persia was garrisoned by the 'South Persia Rifles,' a native constabulary organized and commanded by British officers. General Dunsterville was stationed at Baku. Tiflis, Batum, the Transcaucasian republics of Azerbaijan, Armenia, and Georgia, and the railway from the Caspian to the Black Sea were under British military occupation, and the English held complete possession of the principal petroleum districts of Russia. General Mallison advanced his headquarters to Ashkabad on the north Persian frontier, established his control throughout the former Russian provinces beyond the

Caspian from Merv to Krasnovodsk, and seized the railway line connecting the Caspian Sea with Tashkent in Turkestan. In Arabia, England made the modest Shereef of Mecca the King of Hejaz, with Colonel Lawrence as his guide and counselor. Thrones were also promised to the sons of this kinglet: Damascus to Emir Feisal, and Mesopotamia to Emir Abdulla.

In accordance with the Balfour declaration of 1917, Palestine was to become a Jewish state. England thus planned to keep her promise to resurrect the kingdom of Israel, and thereby to establish herself unshakably in the favor of international Jewish financiers.

At Constantinople Admiral Calthorpe took upon himself to conclude an armistice with the Turks on board the British warship Agamemnon, whereupon his fleet made its permanent headquarters in the Bosphorus. The Sultan became virtually a British ward, and a pro-English Cabinet displaced a Cabinet that sympathized with France. On March 19, 1920, the English took over, by a coup d'etat the policing of the city, and placed under arrest their principal opponents, whereupon General Franchet d'Esperey, the real Conqueror of the Levant, packed up and left.

The British Government steadfastly asserted its determination to break up the Ottoman Empire. It promised the Greeks Thrace, Asia Minor, and the coast of the Black Sea. It encouraged their Smyrna expedition, and offered them Constantinople as a naval base. It also tolerated the restoration of King Constantine, who had betrayed the Allies throughout the war. To the Italians the English proposed to give Adalia, and valuable commercial privileges in the Black Sea and the Caucasus. They promised the Armenians an independent kingdom embracing Van, Bitlis, Erzerum, and Cilicia. The Kurds were to have upper Mesopotamia. The Syrians and Chaldeans were to be granted an autonomous government. The Caucasian republics were to receive the benevolent political and financial support of Great Britain.

In the opinion of the French journalist,

These fine plans were cleverly devised. They did not let an inch of Western Asia escape the direct or indirect control of England. France was granted the precarious occupation of Beirut, Lebanon, and Aleppo, from which she might easily be evicted whenever it seemed desirable.

Persia signed an agreement with Great Britain on the first of August, 1919, that made the country a protectorate of England, who was to control her revenues, command her armies, and practically administer her government. In Afghanistan, the pro-British Emir had been assassinated in 1917. The British Government, as soon as its hands were free, massed five army divisions on the south Afghan frontier, and made no secret of its purpose to dethrone the new Emir and crush the independence movement in that country.

England's ambitions even extended to Turkestan, which she hoped to alienate from Russia. Colonel Bayley established himself at Tashkent, where he busied himself promoting a Mussulman insurrection. The Emir of Bokhara and the Khan of Khiva were

invited to make common cause with the Britishmade Menshevist Government at Ashkabad against the Bolsheviks.

The French journal thinks that if the ambitious project to reap all the fruits of the military entente in Asia succeeded, England would have gained the following objects:—

1. She would have possession of all the holy places of Islam—Mecca, the pilgrimage centre of the Mohammedans of the world; the great Shiitic shrines: Kerbela and Nejed, in Mesopotamia; Stamboul, Jerusalem, and Konia. Possession of these holy places would give Great Britain a telling influence over the leaders of the Islamic faith, and over the thousands of pilgrims who flock to these points from French Algiers, Morocco, and Tunis.
2. She would also control the political capitals of Islam—Constantinople, Damascus, Bagdad, Teheran, Stamboul, Samarkand, Bokhara, and Tashkent. Her preponderant influence in these famous centres of Islamic culture and opinion would make her virtually mistress of the Mohammedan world. She could play off one Asiatic nation against another if she so desired, or she could gather them within the confines of a vast Pan-Arabian empire, extending from the Sudan to the Pamir, and set up a puppet caliph at Bagdad.
3. She would thus bring under her sway an empire of great potential wealth—Mesopotamia, the valley of the Jordan, and the valley of the Amu, where modern irrigation promises to work wonders.
4. She would acquire vast markets and fields of investment to be monopolized by her merchants and manufacturers.
5. She would control the petroleum fields in the Caucasus, the Transcaspian district, Persia, Mesopotamia, and Palestine.

We are told that "Colonel Lawrence made no secret of these ambitious plans." "But those fond hopes have already been dissipated."

In April 1919 General Mallison withdrew his forces from the Transcaspian district, leaving in charge at Ashkabad a feeble Menshevist Government that was brushed aside by the Soviet troops a few weeks later. The local railway simultaneously fell into the hands of the Bolsheviks. The Emir of Bokhara took refuge with the Emir of Afghanistan. Tashkent became a Bolshevik propaganda centre among the Mohammedans, and the site of a seminary from which Communist missionaries set forth to proselyte all parts of the Islamic world. By October 1919 the British troops were forced to withdraw from the Transcaucasian republics, and to evacuate Baku, Tiflis, and Batum, which were occupied, without resistance, by Soviet troops the following spring. Thereby Moscow recovered possession of Russia's great petroleum fields. Late in May 1920, a detachment of the Red Army disembarked at Anzali, captured its garrison of two thousand English soldiers and its commander, General Champlain, together with large quantities of stores and munitions, and the fleet of General Denekin which had sought safety under the British flag. With

the aid of local insurgents, the Bolshevik troops soon overran the whole Caspian littoral, and even threatened Teheran, Persian capital. They thus forced the English troops to retire completely from Persia. In May 1921 the last of the South Persia Rifles were demobilized, their officers were shipped back to England, and the British military and financial advisers of the Persian Government were dismissed. Since that day the Bolsheviks have definitely kept the upper hand in that country.

Meanwhile the campaign against Afghanistan proved a failure, and the British authorities were forced to treat with the Afghan Government as an independent Power. This was a serious setback; for we must remember that for fifty years the foreign relations of the Afghans have been handled by the Government of India.

In May 1920 a violent revolt occurred among the Arabs in Mesopotamia. Many English officers were killed. The British forces speedily withdrew to Bagdad and would have been compelled to retreat to the coast had not the Assyrians and Chaldeans saved the situation for them.

The policy of arming the Kurds against the Turks likewise proved a failure. The Kurdish chiefs have refused obedience to King Feisal, and British political officers sent to treat with them have been assassinated. In Palestine the pressure of a self-assertive minority of Jews—recently arrived in a country five-sixths of whose people are Mohammedans or Christians—has proved a fertile source of trouble. In Arabia the authority of the Shereef of Mecca has been challenged and diminished by the growing power of the desert tribes.

We might add to this record of disasters the Egyptian revolt in 1921, the seething discontent in India, and last of all the recent disaster to the Greeks in Asia Minor. To-day the world is threatened with a general rising of Islam against the nation it has come to consider the mortal enemy of the Koran, the Caliphate, and the Ottoman Empire.

Recent British tolerant attitude toward the Bolsheviks is thus explained:—

The Lawrence policy met its first defeat at the hands of the Bolsheviks. Soviet imperialism is as shrewd as that of the Tsars, and the men who rule at Moscow realize at a glance that they can deliver in Asia their most telling blows against England. Great Britain's tolerant attitude toward the Bolshevik Government, of late, and her efforts to reach a political understanding with that Government, are ultimately to be explained by the situation in Asia.

The revival of Asiatic nationalism is said to be due to England's vanished dream of empire.

The total result has been a tremendous revival of Asiatic nationalism. It is commonly reported, especially in the British press, that Moscow is instigating this agitation for independence, and against the whites, throughout the Asiatic world. We should not lay too much stress upon that point. It is quite true that the leaders of the native races, seeing themselves threatened with absorption by Great Britain, have established diplomatic relations and made treaties with

the men who now sit in the Kremlin, Angora, Teheran and Kabul have received aid and comfort from the Soviets. Pan-Islamic Congresses have been held at Tashkent and Baku.

But Moscow's influence is more superficial than real. The native statesmen of Western Asia are well informed as to the respective strength of the European Powers. They accept Moscow's aid against London, knowing full well that the Soviet power itself is fragile and that Russia has been weakened by war, famine, and anarchy.

Bolshevism is the enemy of all religions. Soviet troops have plundered mosques and taught the doctrines of emancipation and free thought. The Mohammedan priesthood has rallied to defend itself against this sacrilege. The social hatreds preached by the Communists make no appeal to these theocratic nations, to these nomadic heresmen and mountain tribes, blood-loyal to their chiefs, nor to the plodding Persian or Anatolian peasant, attached by law and custom to his little irrigated farm, and taught from infancy to regard the will of his manor-lord as law.

In a word: the nations of the Near East have simply used the first opportunity to shake off a foreign yoke. They have only pretended to rally to the banners of Bolshevism. Western Europe, which knows little of these complex regions and is prone to confuse Russians with Asiatics, misunderstands the situation. We dream of Huns and Mongols again knocking at the gates of European capitals. The truth is less dramatic. It is true, however, that a dazzling dream of empire, half-heartedly supported by the London Cabinet and by England itself, has been dissipated by the combined resistance of Bolshevism and of Islamic nationalism. The grandiose plan of Lawrence and Curzon required for its success the united and hearty support of the people of Great Britain, and great expenditure of money.

England's industrial crisis and unemployment, and the protests of her Labor Party against imperialist adventures, are the real reefs upon which the ambitious schemes of British colonial strategists were wrecked.

Angora and Its Government.

We have been reading of Angora and its Government for months together continually without caring to know much about them. Angora is a city in Turkey in Asia, situated upon a steep, rocky hill, which rises 500 feet above the plain. Its ancient name was Ancyra. The Moscow *Izvestiya* has given an account of the place and its government from which we make some extracts.

Angora is an ancient and slow-moving place. Even the Bagdad railroad has not affected it. Here Turkish traditions work on, uninterrupted. The coasts of Asia Minor have become Europeanized. Trebizond and Samsun differ very little from Batum. But Angora is original.

The first thing that strikes you as you enter Angora is not the city itself, but its cemetery. It is enormous, and is scattered all through the city, extend-

ing in a semicircle beyond the town and up the slopes of a mountain, finally becoming lost somewhere near the summit. Its low hedges and railings fail to segregate this domain of the dead. The city seems like a tiny village lost in the gigantic cemetery; and it reclines against the side of a hill, which is crowned by an ancient fortress. Only the white minarets break the gray and bleak monotony of the place.

The city is a thousand or more years old. It occupies the site of Roman and Greek towns, whose ruins are met on all sides. The fortress is built mostly of fragments of ancient structures. Millstones, statues, tablets with Greek and Latin inscriptions, cornices, columns—all these went into the construction of the fortress wall. In one quarter of the city, recently swept by fires, the only thing that remains is an old Roman temple. Its walls are so immense that in their niches and under their porticoes hundreds of people now find refuge. The municipal bath, which is still in use, was built by the ancient Romans.

European dress is rare here, though one finds it often enough in the coast cities.

All the city's 'intelligentsia' may be found in the streets and the two cafes near the government buildings. Deputies of the National Assembly walk about, staid and dignified, alone or in small groups. Numerous officers crowd around, reading the newspapers, drinking coffee or selling and buying horses. Pedlars hurry hither and thither, offering viands and cakes.

At rare intervals a woman may be met on a shopping tour. Sometimes Mustafa Kemal himself visits a local merchant's establishment. His appearance in the street always draws a curious crowd and causes every officer and soldier in sight to stand at rigid attention.

As regards government institutions, the information given is—

Most of the government institutions are located in small houses which form a single group. The Post Office is always crowded with soldiers and peasants. Scribes sit on the ground near the entrance, writing letters for those who can afford to pay them. Not far away, before the building occupied by the Police Department, stands a group of women with unveiled faces. They are the city's prostitutes, ordered to appear for registration. They are noisy and impatient. The gendarmes treat them roughly, pushing or dragging them along the street.

All the government bureaus are ridiculously small. They seldom have more than a dozen officials. From noon to 2 p. m. is lunch hour, during which the public offices are entirely deserted, and the restaurants and cafes are crowded with customers discussing politics, business, personal affairs, and current gossip.

The bazaar quarter is then described.

The bazaar quarter is even more crowded and animated. The confusion in the streets is increased by the number of donkeys, since there is scarcely a Turk who is not accompanied by one of these faithful servitors. Merchants, mechanics, bakers, barbers, restaurant-keepers—all try to get as close as possible to the passers-by. Blacksmiths fill the air with their jingle and pounding, as they forge the oval iron plates

with which donkeys are shod. In a small, stuffy building, three strong fellows are rolling on the floor a long pole, on which wool is wound. In another place an elderly Turk is mixing a white mass, out of which he prepares *khalva*, a strange Oriental delicacy.

In the tiny market-place an improvised auction is going on. A powerfully built Turk, sparing neither his throat nor his feet, runs from group to group, shouting at the top of his voice, and offering an old carpet, which he waves in the air.

Groups of soldiers wander through the streets and the market-place. They are poorly dressed in uniforms of all kinds—Russian, British, German, Italian, French. Their shoes and boots are also of every variety. On their heads are caps or capes. Some wear cartridge-belt upon cartridge-belt, almost up to their armpits. They love to boast of their exploits against the Greeks.

Trade is very simple and is not extensive. Some booths sell cheap European goods, but most stocks consist of foodstuffs, local footwear, harness, brassware, and cheap ornaments, for which soldiers are the principal customers.

Things generally associated with Western civilization are mostly non-existent.

There are no clubs, libraries, book-stores, or theatres. Public opinion is formulated in the cafes and on the street corners, and its principal exponent among the masses is the priest, who in Turkey still retains his influence and power. Toward evening, when the bustle and noise of the working day die down, and singsong prayers from the minarets descend like a spell upon the ancient city, the streets become empty and still, except for countless dogs who prowl the streets and the cemetery till dawn.

The home of the National Assembly is not a large building. It is a one-story brick structure, with large windows and a substantial balcony.

During the last lull in the fighting at the front, the Assembly passed an important law providing a new method of choosing the Cabinet. Up to that time, the President of the Assembly, Mustafa Kemal himself, had the exclusive right to nominate candidates for cabinet posts, and the Assembly merely selected one of the candidates thus proposed. This procedure invited much criticism, which Mustafa Kemal and his followers took into account. As a result, a special commission of the Assembly drafted the new law providing that cabinet ministers should be chosen from among the members of the Assembly. A novel kind of republic was thus created, without any president, in which both the legislative and the executive power is vested in parliament.

After the political victory won by Mustafa Kemal Pasha's party,

True to his tactics of allaying the suspicion that he desires to usurp undue authority, Mustafa Kemal delivered a speech immediately after this electoral victory in which he said:—

"We shall all be happy on the day when Smyrna

and Thrace are restored to us. But I shall be doubly happy for then I shall be able to resume the status of an ordinary delegate of this Assembly, such as I was three years ago. There is no greater happiness on earth than to be simply a citizen of a free nation."

Parental Heredity and Social Heredity.

In *The Ladies' Home Journal* Dr. Henry Dwight Chapin writes thus on the above subject:—

In approaching the subject of inheritance and child culture there are two aspects to consider: namely, parental organic heredity, and social heredity that begins at birth. A child may have a wonderful organic structure, and a very poor social inheritance.

Almost all the benefits of civilization come from social heredity. In language the infant of the wisest scholar is just as helpless when born, as the infant of the defective parent, but their respective developments soon reveal the social inheritance unfolding after birth.

The very construction and existence of society depend upon numerous and diverse social inheritances. The functioning of government, accumulation of wealth, protection of property, the marriage system, standards for art, literature, music and the sciences, all proceed from social ideals that are handed on from generation to generation.

Hence we must make a marked distinction between social inheritance and individual inheritance, as they are controlled by different laws. For the individual we have an organic heredity. For society we have what may be called a social heredity that passes along accumulations gained by parents from the surrounding civilization. Conscience, which is the best trait of later life, does not exist at the beginning. Moral sense is not born with the individual, but is a perfect example of an acquired characteristic of the individual. While the possibilities of moral development doubtless vary, according to innate social inheritances which are influenced by organic inheritances the superstructure must be acquired from the teaching example of others.

Many things, which are attributed to heredity, are really due to environment and that is why home-life is so important, being the great molding force of mind and character. Why is environment so much more important in the human animal than in the lower animal? Because with the child we have a long period of helpless infancy, followed by a plastic period lasting up to twenty years of age.

The chick can pick itself out of the egg and be instantly independent of its mother. Evolution has stopped for the chicken with birth. As you go up in the scale of life, the longer is the period of dependence and plasticity, and hence the necessity for stressing the importance of environment. The lower animal is pretty fully formed at birth and can soon look after itself—the kitten in a matter of a few weeks, the puppy possibly a

few months, and the monkey even a little longer. But in the human animal there are twenty years of receptive state, in which the developing nature can be worked upon by surroundings. That is why the early years of life are, biologically speaking, the most important we live. The growing organism has at this early period stamped on it the possibilities of future vigorous, useful life or of early degeneration and decay.

Physical Education for Girls and Women.

Lydia Clark, Director of Physical Education for Women, Illinois State Normal University, writes in *Child-Welfare Magazine*:

Physical activity is an absolute necessity for the proper growth and development of girls as well as of boys. We have long recognized its value and importance for boys, but our ideal of womanhood has been decidedly hampered in its development by the notion that a short of attractiveness is attached to physical weakness and the consequent need of protection. Gradually we are emerging from this mediæval conception of womanhood, and are realizing that vigorous health and a reasonable amount of strength and independence are not incompatible with womanliness, beauty and attractiveness.

A few years ago the athletic girl with her mannish attire and stride was in our midst, very likely because of a mistaken notion that girls' athletics should be fashioned after those of boys. This is not the idea of thoughtful physical educators today. They realize that women are different from men in interests, desires, and co-ordinations. This is, however, not merely a matter of degree; it is an inherent difference. Therefore the sports should be organized and arranged on a different basis, with the aim in mind, not of specialization in one sport, but rather of the development of vigorous, all-round good health.

Today women are taking a part in the organization of the activities of the community and of the nation, which necessitates training for citizenship. Boys receive this on the playground and through their sports in a much more vital fashion than can be taught in the classroom. Play is the subject nearest the hearts of children, and through participation in this activity they learn to be loyal, to play fair, to be honest, to sacrifice themselves to the group, to co-operate, and to take hard knocks with a smile. Tremendously greater opportunities are afforded the boy to acquire these characteristics of good citizenship through play activities than are offered to the girl.

Work in athletic associations offers a fertile field for the growth of executive powers. Here the girls find opportunity for organization and a chance to shoulder responsibility. We need leaders among our citizens, but we also need intelligent followers, and, here again, the association affords opportunity for valuable training.

Physical activity is conducive to health and vigor, but, in addition to the participation in systematic, regular exercises, the health of the body depends upon regular habits of living, the wearing of hygienic

clothing, and the correction of any remediable physical defects.

An important detail which is often lost sight of in the education of high school girls is the need for interest and joy in some wholesome cause. The work and activities of an athletic association will help to fill this decided need in the lives of girls, and will supplant many of the artificial and vitiating influences which are rampant today.

The Playground also holds the opinion that girls should have plenty of physical activity.

The school medical officer of London, Dr. W. H. Hamer, has recently urged more play for all girls—even if the boys must help do the housework to set the girls free for a part of the time. Dr. Hamer thinks girls have too much to do, especially sewing and other indoor tasks, and therefore suffer more than boys from defective vision, heart disease, anemia and spinal curvature.

Prohibition Referendum in Sweden.

The proposal at the recent prohibition referendum in Sweden was according to *The Woman Citizen*, that

The manufacture and sale of beverages containing more than $2\frac{1}{4}$ per cent alcohol should be prohibited. This proposal was turned down by 51 per cent of the voters, so that the result was in favor of the continuance of the present system.

A unique feature of the referendum was that men's and women's votes were counted separately. The count showed that 57 per cent of the women were for prohibition, while only 40 per cent of the men favoured it. The total number of voters was 800,000 women and 938,000 men.

Though the prohibitionists have been defeated they scored a larger percentage of votes than at the previous referendum. Women are the preservers of the home, and they, therefore, vote more largely against drink, the destroyer of homes, than men.

World News about Women.

The following items are taken from *The Woman Citizen*:-

A Blind Leader.

A noted blind Polish physician, Dr. Melanie Lipinska, has just arrived in this country to make a study of American methods for lightening the burdens of the blind. Madame Lipinska's work in re-educating blind people has earned her an international reputation. Primarily, her visit to this country is for the purpose of making a report on her observations to the Polish Oculists Association, but she will give a full account also to the French Association, for Impro-

ving the Condition of the Blind. While here she will lecture on her own theories and experiments.

India's Women.

According to the *International Women Suffrage Alliance News*, the newly-acquired spirit of independence among Indian woman is being strikingly displayed.

In Calcutta recently the 300 women employees of the Wellington Jute Mill struck work while demanding an increase in wages and the dismissal of an unpopular headman. This strike created a great impression, as it was the first time for women workers. Their proceedings were carried on with determination but no outward disturbance.

In the presidency of Madras the women of Salem are the sponsors of Women's Co-operative Banking in India. Eleven women clubbed together about two years ago and started a co-operative bank. Today there are fortyone members. Amounts may be borrowed at nine per cent interest, and loans are repayable in ten monthly instalments.

Feminism in Japan.

Japanese women are taking full advantage of the repeal by the Imperial Diet on May 10, of the law forbidding women to take part in political meetings. An organized women's suffrage movement is growing steadily and public meetings are held under the auspices of the new Women's Association of Tokyo. One of the age-old customs which is causing discontent among the modern Japanese women is that which gives to the husband's mother the ordering of the household. This ruling is particularly hard on the "foreign" bride who goes to Japan for the first time, on marriage, since a Japanese man invariably reverts to the customs of his country when he returns there.

Difficulties of Idealism.

In *Liberator* Upton Sinclair describes the hard task of idealists as follows:—

All living creatures are part of a process of evolution, and they have at all times a double task, to secure their survival in their environment as it exists, and to keep ready to adjust themselves to changes in the environment which may occur. If the changes are rapid, this makes life very hard for the creatures; imagine, for example, the difficulties of a mouse which is struggling to pick up food and dodge its enemies, and at the same time is growing wings and becoming a bat.

In the case of us human creatures the task is harder yet, because we ourselves are to some extent the makers of our environment, and we have to secure our survival as we are, and at the same time to make ourselves something better. We find ourselves in a world of brutal force, and if we refuse to use our share of this force, we are exterminated like Jesus. On the other hand, we have in us a craving for a higher and unselfish kind of life, the impulse to make a better environment and adjust ourselves to that. We call that our "ideal," and it is the most important thing in us. No lover of social justice can afford to lose sight of this ideal, even for a moment: and yet it is a

fact that as we take part in the brute struggle for existence, we do lose sight of our ideal, we find ourselves drifting farther and farther from it, and we have to call ourselves back to it, or some prophet has to call us back. And that is why we have heroes of the class struggle like Gene Debs, appealing to the Soviet government not to execute some political prisoners, however guilty. It seems to me that we shall always have this kind of strife in our movement, for we all agree that government is a dirty business, and yet the working class has got to govern the world and we shall always find it fighting its enemies with fire, and at the same time wishing it did not have to do so—and also, perhaps, wishing that the few prophets and idealists only Jesus-Thinkers would not be so obstreperous, but would consent to lose sight of their vision of human brotherhood and justice for just a short while, until we get these blankety-blank social traitors exterminated or subdued.

For my own part, I am in the unfortunate position where I can understand both points of view, and always have an unhappy time trying to make up my mind what is right in any given emergency.

The Goose and the Gander.

Nobody can say for how many centuries yet history will continue to illustrate the adage that what is sauce for the goose is *not* sauce for the gander; but here is a fresh example culled from *The New Republic*:—

The difficulty of administering the old rule concerning sauce for the goose and sauce for the gander is aptly illustrated in the question of the freedom of the Straits. Mr. Lloyd George is very plaintive about the action of the Turks in closing the Straits by entering the war—"an act of perfidy which cost us dearly." A little later, however, Mr. Lloyd George took the lead in closing the Straits to Russia during the great blockade of that country—an act of perfidy to humanity. Kemal Pasha complains that during the present war the Straits were closed to him while open to the Greeks. The Greeks complain that they were not allowed to interrupt the shipment of contraband of war by the Allies to Kemal. The question of freedom of the Straits cannot be separated from that of freedom of the seas, and although that was one of the most obvious points in making the world safe for democracy for which we went to war, it was the first to be excluded from the peace.

Christianity and World Peace.

The same journal thus delivers itself on the question whether Christianity will convert the world to pacifism:—

Christian reformers who have hoped to convert the Christian religion into an influence making for peace on earth and goodwill to men have not

received very much encouragement recently from Bishop Cannon of the Methodist Episcopal Church. At a moment when there was no demand for war on the part of the politicians, the munition makers, the soldiers and the one hundred percent Americans, he remained for some of the Christian clergy and bishops to advocate the despatch of American battle-ships and soldiers to the Near East. If Bishop Cannon and the Rev. Mr. Barton could have dictated the policy of the country, the American government and army would have taken over the task of driving the Turks back into Anatolia, of protecting the Christian populations of the Near East from massacre, and of setting up a political regime in that region which would keep order and satisfy the conflicting ambitions and interests of its inhabitants and neighbors. Let us be thankful that they did not. When Christians come to apply Christianity to questions of peace or war, they seem irresistibly tempted either to glorify war as the very weapon of God or else utterly to condemn participation in war whatever the circumstances. If these are the only alternatives to which the effort to apply Christianity to politics reduces a democratic state, it will be indispensable to exclude Christianity from politics.

U. S. A. and the Opium Evil.

There seem to be too many peaksniffs in America, as its attitude towards the opium evil seems to show. For *The New Republic* records:—

An exasperating result of the refusal of the United States to cooperate with the League of Nations is the failure of all efforts to check the traffic in opium products. Next to the British Empire the United States is the largest trader in this stuff. It imports immense quantities of raw material much of which is smuggled. Of the finished product in drugs, this country is the largest consumer per capita, and one of the largest exporters. The regulation of the traffic is one of the objects of the League, but the United States does not recognize this agency, and falls back on the ineffectual plan of control devised by the Hague Convention in 1912. It will approach the matter only through a special international conference. This is a case in which a stupid obsession plays into the hands of a powerful and unscrupulous commercial interest.

Japanese Toys.

According to the *Japan Magazine*,

Of the various kinds of toys manufactured in Japan, for export, the major part is made of celluloid, clay, rubber, paper, harmonica, tin, or wood, while the value of the annual production which was less than ¥10,000,000 before the great war, became in 1920, over ¥20,000,000. As to the localities producing these, celluloid toys are manufactured chiefly in Tokyo and Osaka, and most of them are dolls of various sizes and sorts, while the destination of the exported goods is America.

That the Japanese export toys to America, shows their industrial efficiency and enter-

prise. For America is industrially very efficient.

Democracy in Japan.

S. Sheba contributes an article to the *Japan Magazine* to show that "pure democracy" is incompatible with Japanese national traditions and character. He asserts:—

Foreigners in Japan frequently give too much credence to the demagogic advocacy of radical political changes which are reported, with the result that they incline to the belief that Japan eventually will become a democracy. In this conclusion they betray a decided lack of knowledge of the history of the Japanese and a woeful misapprehension of the national psychology.

Japanese are neither hide-bound, nor moss-covered. Progressiveness is, with us, almost a fetish, so that suggestions for the improvement of political administration are sure of a sympathetic reception, but that the fundamental system of government should be changed is unthinkable to Japanese of all classes.

The general belief is, that a constitutional monarchy, impregnated with democratic ideals, as is that of the Japanese, is in truth more nearly an ideal government than a pure, unadulterated democracy, with its irresponsibilities, responsiveness to mob psychology and highly emotional character. The Emperor is regarded as the personification of honesty, justice and righteousness. He stands as an inspiration to progress and a safeguard against national corruption and degradation. He is at once a spiritual, and a very material political balance-wheel.

With political privileges being granted the populace in wise proportion to their advancement in modern thought and methods, the Japanese are but little impressed with the *ignis fatuus* of pure democracy. Indeed, the fact that Japan for twenty-six centuries has been under the rule of a single line of Emperors, without a break or serious revolution, is so significant as to excite the interest of students of world-history especially under present conditions of general political strife and turmoil.

It is true that in times past military cliques have had their ephemeral ascendancy when the hereditary rulers were temporarily obscured, but no conqueror has been able to rule Japan, as has been the case in other countries.

Japanese Religions.

The Japan Magazine contains an article by S. Kondo in which it is stated that

Liberty of religion is allowed to the Japanese people by the constitution. Three religions exist in Japan, namely, Buddhism, Shintoism and Christianity.

Buddhism is divided into 14 sects according to the interpretation of Shakyamuni's teachings and to the

tenets of their belief. These sects are subdivided into 56 sections according to slight differences in the interpretation of the Sutras and in the tenets of belief as well as owing to disputes regarding lineage of the religious sects.

Japan has 71,750 Buddhist temples, 181,100 Buddhist priests and 51,511,100 Buddhist believers. This fact suggests that the bulk of the Japanese people are Buddhist believers.

In introducing Christianity in Japan, it was attempted by some foreign missionaries to make Japan a territorial acquisition of their country by means of that religion as they did in South Sea countries. Toyotomi Hideyoshi quickly discerned it and prohibited Christianity in Japan. Tokugawa Iyeyasu who followed, absolutely forbade the propagation of Christianity. This led to the Amakusa Rebellion by Japanese Christians.

Coming to Shintoism the writer says :

Shintoism, originated in the combined spirit of Japanese ancestor worship and Imperial veneration, and its observance centers in shrines. It is represented by the spirits of the Imperial Ancestors and the Gods of Heaven and Earth in the Imperial shrine and the spirit of Amaterasu-Omikami in the Ise Shrines. Shrines are comparable to Buddhist temples in some respects.

There are 171,725 shrines in Japan, their gods and goddesses being, first, the Imperial ancestors ; second, men of renowned exploits ; third, gods or goddesses of marvellous power, and fourth, other gods or goddesses. The total number of Shinto priests in Japan for these shrines is 14,900, a small number compared with the number of shrines. This is owing to the fact that there are not a few shrines which have no priests in ordinary times, but on the occasion of festivals they come from other shrines to conduct the rites.

Finally as to Christianity,

There are about 12 sects in Japan, their churches and oratories numbering 1,355. The Greek Church has 131 churches and oratories, its believers numbering 65,615. The Roman Catholic religion has 189 churches and oratories and 14,200 believers.

The Japan Christian Mission has 230 churches and 21,000 believers. The Anglican and American Episcopal Mission has at present 213 churches and oratories and has 16,215 believers.

The Japan Methodist Mission has at present 181 churches and 13,356 believers. The Japan Congregational Mission has 151 churches and 15,847 believers.

Besides those mentioned above there are in Japan 164,000 Christian believers. The total number of foreign and Japanese missionaries here is put at 2,458.

Cost of Government in Different Countries.

It is stated in *Current Opinion* for October that

The United States Government collected \$38 in revenue for each resident of the country during the

fiscal year just ended, according to an official statement of the Treasury Department. Business men and consumers supplied the money in taxes and tariffs. This figure represents the cost of government per capita in this country.

The cost of government in other principal countries follows :

England, \$95 per capita.

France, \$42.

Japan, \$13.

Italy, \$11.

The United States revenues totaled \$4,109,104,000 in the fiscal year just ended. In England the total was \$4,330,480,000, and in France \$1,744,725,000.

Japan collected \$764,392,000 and Italy \$456,384,000.

The population of the United States is nearly twice as great as that of Japan and well over double the population of the British Isles, of France and of Italy.

Business is heavily taxed in France, Italy and England. The British normal income tax is more than 25 per cent, the American 4 per cent.

Five items suffice to describe all sources of revenue of the United States Government in the Treasury daily balance sheet. More than twenty items are required to enumerate the sources of revenue of the governments of France, England, Japan and Italy.

Business men of these countries are required to contribute to the support of their governments in much larger proportion than in this country. Operating costs are smaller in the United States as far as taxes are concerned than in any of the principal countries of the world. Taxes on business make high living costs for the consumer. The excess profits tax, adopted by many countries to furnish war funds, has now been abolished in this country, altho it is still retained generally throughout Europe.

American revenue collections are falling, those of other nations rising. The Government of the United States is spending less, other governments more. This Government in the last fiscal year collected approximately \$700,000,000 more than it spent, according to the ordinary balance sheet of the Treasury.

Per capita revenue collections is regarded as a more trustworthy measure of the cost of government to the individual than disbursements. Revenue per capita measures the amount of money actually paid into the government by citizens. Expenditures per capita includes borrowing to be paid by future citizens.

The Open Mind,

In the *World Tomorrow* magazine R. M. Lovett tells the reader—

The mind of the modern world has been open chiefly on the side of natural science, and in its opening the moral duty of scepticism has played an important part. No one has set forth the claims of this duty upon the scientist, and the difference which its fulfilment makes in the world of his conduct with more eloquence than Professor Huxley, in his essay which bears the modest title "On the Advisableness of Improving Natural Knowledge."

"As regards the extent to which the improvement of natural knowledge has remodelled and altered what may be termed the intellectual ethics of men—

what are among the moral convictions most fondly held by barbarous and semibarbarous people? They are the convictions that authority is the soundest basis of belief; merit attaches to a readiness to believe; that the doubting disposition is a bad one and scepticism a sin; that when good authority has pronounced what is to be believed, and faith has accepted it, reason has no further duty... The improver of natural knowledge absolutely refuses to acknowledge authority as such. For him scepticism is the highest of duties; blind faith the unpardonable sin. And it cannot be thought otherwise for every great advance in natural knowledge has involved the absolute rejection of authority, the cherishing of the keenest scepticism, the annihilation of the spirit of blind faith."

It is a matter of concern to us to-day, and will be a cause of wonder to our children, that in all that pertains to social, politics science, human conduct, the open mind is far less evident than in the field of natural science.

The test of the open mind in the modern world is its willingness to prove all things, including and especially emphasizing the ideas of nationality, and to hold only by that which is good in the noble sense of commonwealth.

"Civilizing" the Eskimos.

Dr. J. H. Kellogg, editor of *Good Health*, writes:

"Tea, coffee and tobacco are insidiously weakening the Eskimo physique. By contact with foreigners the Eskimo is losing his native honesty, independence and sterling character. He is changing so fast that in another decade or two he will be quite another person. His direct relationship to his homeland will be lost and his dependence upon the exterior world finally established. The demoralization of the Polar Eskimo as a distinct social unit is imminent and inevitable."

In Dr. Kellogg's belief, if "our highly intelligent American citizens" continue to use tea, coffee, and tobacco, we shall "suffer ultimately the same degenerating effects that our remote cousins of the Arctic are undergoing".

—*Literary Digest*.

"Why Chemists Leave College".

Under the above caption *Chemical and Metallurgical Engineering* (New York) narrates an incident "throwing light on the movement of scientific men from University work to the industries," from which we make an extract.

"A young professor of analytical chemistry was doing unique and recognized research. His apparatus, such as he had, was begged and borrowed from friends and foundations. His

department supplied him with almost none. In addition, for his analytical course he had sixty platinum crucibles for over a hundred men. These crucibles were loaned to students by the day and had to be returned to him personally each night to be locked in the safe (by order of the department head). Not only did his department give him no funds for research, but it filled his time with meaningless routine that was irksome and useless."

"This same man subsequently accepted an industrial offer which, incidentally, paid him more than double the salary; but more pertinent to the immediate question, it gave him unlimited funds for equipment, almost unlimited assistance and complete freedom from the mechanical routine of even ordering apparatus. The moral back of the tale is, this: Industry has a much better appreciation of the intrinsic value of the research man's time and energy than is found in the university. It relieves him of elementary routine, pays him for the quality of his service and gets value received."

So even in rich America, researchers in universities do not in all cases find their jobs very comfortable. But do they rend the skies with their lamentations?

Medical Advice by Radio.

Popular Radio (New York) describes at length how by wireless telegraphy medical advice is now-a-days given to ships at sea by doctors on land.

"Sailors now can have the best of medical advice, even tho the doctor may be thousands of miles away. Many and many are the ships that have no doctor: freighters, cargo ships, tramp steamers, tankers, fruit-boats, fishing vessels, schooners. In fact, only 25 per cent of the ships that sail the seas carry doctors."

Uses of Castor Oil.

You don't like castor oil—who does?

Castor-oil is best known to most readers as a drug—the repugnance of children to it, owing to its unpleasant taste and smell, being familiar to every mother. Various attempts have been made to eradicate these obnoxious qualities, and an American physician, a Dr. King, claims to have so far solved the problem that castor-oil may be made to simulate a custard. He says: I find it a very pleasant mode of administering to boil the dose of oil with about a gill of good sweet milk for a few minutes, sweeten with loaf-sugar, and flavour with essence of cinnamon or other pleasant anomatic. It then somewhat resembles custard in its taste and appearance, and is readily taken by even the most delicate stomach.

exordium Chambers's Journal tells us:—

Although castor-oil is one of the minor oils, it possesses properties which distinguish it from all other vegetable oils, and its industrial use is increasing in a marked degree. For lubrication purposes the most valuable asset of this oil is its viscosity, and it is generally admitted that under changes of temperature and climatic conditions this oil retains its viscosity better than any other vegetable oil and most mineral oils. For this reason, notwithstanding the increasing production of high-class mineral cylinder oils, castor-oil is still used in the tropics for lubricating heavy machinery; whilst it is found to be absolutely necessary in gas-engines, and has been used almost exclusively in all kinds of aviation motors. Castor-oil in association with cellulose nitrate dissolved in volatile solvents, is employed in the production of artificial leather; the oil imparts softness and elasticity to the product, thus enabling it to be coated readily on the cloth or other backing material. This artificial leather is an important article of trade, being largely used in upholstery, the manufacture of carriage-tops, motor-car fittings, trunks, suit-cases, boots and shoes, book-binding, and various side-lines of novelty goods favoured by ladies.

Castor-oil is used even more extensively in what may be termed the legitimate leather trade, both as a solvent and a lubricant. It is usually directly applied to belting as a sulphurated product, but is also frequently incorporated in a commercially valuable composite grease containing, in addition to the oil, such ingredients as paraffin, vaseline, tallow, and wax. Machinery-belts coated with the composition are rendered more flexible and do not crack readily; hence their durability is increased. It is claimed that leather treated with pure castor-oil is never attacked by rats—leather goods, including firemen's

buckets, are a delicacy eagerly devoured by those predacious rodents. If castor-oil is regularly applied to boots and shoes, these will last more than twice as long, and are rendered absolutely waterproof; another advantage resulting is that such boots and shoes are immune from the playful but destructive attacks of the ravaging puppy.

Castor-oil is equally important in numerous other industries. It is employed in the manufacture of the linoleum with which floors are covered, being found to impart flexibility and toughness to the material used. Sulphurated castor-oil, made under carefully controlled conditions of temperature, and with proportions of the requisite ingredients as determined according to a chemical formula, is sometimes used in the production of 'Turkey-red' dyes. In the manufacture of tire cement for the motor industry, it forms an ingredient of good thick shellac varnish. The oil is also employed in the textile industries as a 'wood-oil' and as a castor soap oil, both of which are indispensable in degreasing special woollen fabrics. It is even used in the manufacture of fly-papers.

The oil known as 'lamp oil' is also obtained from the castor-oil seed, and as an illuminant has the advantage of being very economical, as it burns slowly, gives a clear light with very little smoke, and as its flash and fire point is high, does not generate sufficient heat to be dangerous. At one time lamp-oil was in general use for lighting railway-carriages, and is even up to the present day still used extensively for that purpose. Pomades and cosmetics are also made from castor-oil; in short, its uses are varied, various, and valuable.

The green leaves of the plant are a good cattle food; it increases the flow of milk in cows, and they eat it with relish.

The cost of cultivating this plant is little and the yield large.

CORRESPONDENCE

To
The Editor
Sir,

I am compiling a book on the Ancient History of the Kambojas and shall feel obliged for any information supplied to me in connection with the same, while they were governing in Kamboja or

any other part of the world including India. The information may be addressed to me to the following address:—Ganga Singh, I. M. S. M. G. P. V. C. Dharampore R. S.

GANGA SINGH, I. M. S. M. & Co.,
Editor,—The Kamboj Gazette.

NOTES

Controversial Methods of the
Calcutta University.

If two persons quarrel, and if one of them retorts charging his adversary with being or doing the same as one's self, or, briefly, if he says, *tu quoque*, "thou also", it is popularly considered an effective reply. But from the point of view of the neutral or impartial onlooker, both parties may be in the wrong.

The Calcutta University has been charged with having brought bankruptcy upon itself by "thoughtless" financial mismanagement. As this accusation has proceeded from official sources, the advocates of the University have replied that the Bengal Government, too, has not been solvent, and it, too, has incurred expenditure which could have been avoided or curtailed. But the people of Bengal cannot be satisfied with such a reply. Waste, or extravagance, or thoughtless financial mismanagement, if it can be shown to exist, is to be condemned wherever it is found. And, therefore, along with many other journalists, we have repeatedly urged that the Ministers need not have been paid the high salaries which they receive. And for the same reason, the Indian Association, of which two Ministers are members and office-bearers, has pointed out that certain Government Departments and high posts may be abolished. It will not do, therefore, for the University to take shelter under the *tu quoque* argument. Posts which are sinecures or almost sinecures must be abolished. In a previous issue we specifically mentioned some such. Some of the things we said have been tried to be explained away. But we have not yet been told, for instance, what work Lieutenant-Colonel George Ranking did for which he was paid Rs. 500 a month in the year 1920.

21. Of course, we may be told some day in future when some work may be found for him in order to contradict us. For it is a favourite, though transparent, device of disingenuous controversialists to lie low and say nothing when for the time being there is no reply to a charge and to come forward with a reply when the necessary rectification has been made. But if no rectification is possible, then there is no reply; as, for instance, in the matter of depriving Birajasankar Guha of even the chance of getting the Premchand Roychand Studentship.

It appears that the Bengal Government has refused to sanction the increase of the registration fee of students from Rs. 2 to Rs. 5 on the ground that the increased income which may be secured thereby will not be spent for the benefit of the majority of the matriculates. The University has retorted that the Government made a profit of five lakhs of rupees from the pleaders' and mukhtearship examinations which was not spent for the benefit of the pleaders and mukhtears, and that the increased income from the enhanced court fees will not be spent for the benefit of the litigants. It is a clever retort. But the impartial public may well cry out, "A plague o' both your houses." Government ought not to make money by selling justice or legal practitioners' certificates, nor should the University make education dearer by raising its cost little by little. Each added item may be considered very small in itself; but many a mickle makes a muckle, and the classes of the population who seek education are growing gradually poorer instead of growing richer.

Besides, though the profiteering spirit of the Government must be condemned, the legal practitioners and the litigants

get something in return for their money, though at too high a price. But what do the matriculates who are registered get from the University for the fee paid by them which their predecessors did not get when there was neither registration nor a fee for it? Moreover, Rs. 2 per head is quite enough for keeping a register.

There was a time when the present Vice-Chancellor used to call the critics of the University flitting spectres of humanity, inventors of lies, &c. But of late, a different method has been adopted. At Senate meetings the Fellows are solemnly requested not to follow the methods and imitate the manners of the Bengal Council. But at the same time personalities and venomous and vulgar abuse abound in the pages of the "Calcutta Review" and even lampoons in a certain Bengali family's magazine.

The latest charge against the Bengal Government is that it has been trying to do propaganda work. But has not the University printed and distributed broadcast by post thousands of copies of certain "Calcutta Review" articles and other matter? We drew attention to this matter in our last June number, pp., 786-7, in the note entitled "Authorized or Unauthorised Waste?" without as yet eliciting any contradiction. Sir P. C. Ray in a recent letter to the Press complains that there is not money even to buy such trifles as bottles for the Science College, the object being to induce the public to bring pressure on the Government to make an unconditional grant to the University. We suppose the thousands of Rupees spent by the University in this kind of propaganda would have sufficed to purchase bottles, test tubes and similar things. But of this more anon.

A Tempest in a Tea-pot.

Recently in a fit of pseudo-hysteria the Calcutta University has employed some big guns to kill what after all may or may not turn out to be the proverbial mosquito.

It appears that the publicity officer sent

a demiofficial letter to *The Bengalee*, marked "private," requesting it to reproduce an article from *Times Educational Supplement*, entitled "A Bankrupt University", containing adverse comments on University matters. *The Bengalee* published it, calling it an inspired article, which fact it should be able to prove.

It is to be hoped that *The Bengalee's* informant is more reliable than the person who has told some members of the Syndicate that the conditions by observing which the University may avail itself of the Government grant of Rs. 2½ lakhs were settled at a private conference of Mr. P. C. Mitter, Education Minister, Mr. C. C. Biswas and the editor of this REVIEW, held at the residence of Mr. Mitter. The story shows the imaginative power of its inventor and the credulity and gullibility of those who have swallowed it. No such conference was ever held. The editor of this REVIEW does not know even the name of the street or the number of the house where Mr. Mitter lives; and he has never met or spoken to Mr. Biswas face to face and does not even know him by sight. We did not know that there would be any conditions attached to the grant, nor what they would be like, nor did we discuss them with anybody, before we saw them in the papers. The publication of *The Times* article in *The Bengalee* was followed by a requisition signed by some Fellows, which again were followed by a Senate meeting, speeches, and a resolution drawing the Chancellor's attention to this sort of hostile official propaganda. Lord Lytton is the Governor of Bengal as well as the Chancellor of the Calcutta University. It will be interesting to observe how he settles this quarrel between his two capacities, as it were. We do not think the matter is of sufficient public importance to deserve detailed consideration. But matters arising out of it are of more importance, as in some industries by-products sometimes turn out to be more valuable than the goods directly intended to be produced.

What the publicity officer has done has enabled the cunning Vice-Chancellor to

turn away, if only for a time, the attention of journalists and the public from the state of affairs of the University to the real or alleged improper action of the publicity officer; for some people think any stick is good enough to beat officials or the Government with. To that extent that officer has done a real disservice to the public.

It has been insinuated that *The Times* is hostile to the Calcutta University and its Vice-Chancellor, and that the article in question is an inspired article, and that therefore what it has written deserves no attention.

Not being in the secrets of either *The Times* or the Government of Bengal, and having no desire to dogmatise, we have tried to form our own conclusion as to the theory of the inspired origin of the article and state the facts we have gathered, leaving the readers to judge for themselves.

It is a matter of common knowledge that Mr. Lloyd George was for a number of years practically the Dictator in Great Britain. But even he could not get *The Times* "within his clutches." If any Government or any officer or any private person or persons in India have succeeded in getting that journal to do their bidding from here, it or he or they must be more powerful than Mr. Lloyd George.

"The Literary Year Book" is a well-known British annual publication. Among other things, it informs the reader as to how particular papers or journals procure their articles. Regarding *The Times* Educational Supplement it says, on p. 180 of the 1922 issue: "Articles arranged mostly with experts by Editor." Therefore, its articles relating to India are most probably written by experts of some standing, whether they reside in India or in England.

An impression has been produced on the mind of journalists and the public as if the article in question were a stray contribution by some occasional contributor or correspondent. That is not so. Every issue of *The Times* Educational Supplement contains an article on some Indian educational topic. To verify our impression, we have turned over the pages of

each number of the current year. All the articles are unsigned and without any initials or superscriptions about authorship. In fact, they form a regular feature of the paper, which is, so far as we know, one of the best-conducted educational newspapers in the world.

Now as to the tone of the articles so far as the Calcutta University is concerned: In the very first article of this year's series, viz., that appearing on January 7, we find the following passage:—

"It is much to be regretted that at all the universities visited [by the Prince of Wales] the political miasma of non-co-operation kept away substantial sections of the student community. In Calcutta the investment with the honorary degree of Doctor of Laws could not be held at the Senate House, on account of the uncertain attitude of the students. The ceremony took place at Government House, where the distinguished Vice-Chancellor, Sir Ashutosh Mookerjee, delivered a noble panegyric on the British connection with India, and recalled the fact that nearly half-a-century ago he was present as a boy when King Edward received a degree from the University. Very substantial progress has been made in the decade toward the educational expansion and improvement for which his Majesty asked. Unfortunately, however, notwithstanding the thorough investigation the Sadler Commission began in 1917 and the practical proposals they made, the unwieldy and inefficient constitution of the Calcutta University has not been modified."

In the January 28 article we have the following:—

"Dr. Thomas showed that the lead given by the Calcutta University in providing facilities for research is being followed at some of the other universities....."

Some passages are extracted below from the April 22 number.

Since the reconstitution of the University on lines proposed by the Sadler Commission still lies in the uncertain future, largely through financial obstacles, Lord Ronaldshay was justified in describing the creation of the Council of post-graduate studies as the greatest landmark in the history of the University in recent years. The scheme was taking shape when he became ex-officio Rector, and he gave it his whole-hearted support because it was calculated to establish in Calcutta, under the auspices of the University, "a real centre of learning and research, and to do much by resuscitating interest in the ancient culture of the country to stimulate thought on lines congenial to the particular genius of the Indo-Aryan race." He

had the vision of a modern Nalanda growing up in the premier city of the Indian Empire.

Lord Ronaldshay rightly challenged the theory that the department is carried on for the exclusive benefit of the limited number of persons who are on its rolls. The results of post-graduate work, as he said, re-act upon the country as a whole. Part at least of the duty of a University is to add to the sum total of human knowledge. Moreover, any nation aspiring to a leading place among the foremost peoples of the world must make its contribution to the progress of human thought. These truths, we are sure, are not denied by men of position and influence who severely criticize the working of the post-graduate department. Nor are they wanting in due appreciation of the devoted services to the University for so many years past of Sir Ashutosh Mookerjee, the Vice-Chancellor. But their complaint is that under his dominating influence the senate has allowed an *imperium in imperio* to be built up, and to be an excessive drain upon the University resources, so that it cripples the ordinary work. They also hold that the aggrandisement of the department has become an obsession with its distinguished head, and that a Geddes axe should be applied to its administration.

The farewell speech of Lord Ronaldshay while studiously judicial in tone, shows that these criticisms are not altogether baseless. He admitted that in a poor country there are obvious limits to the extent to which post-graduate studies can reasonably be financed by public funds. He expressed the hope that the Legislature would be prepared to make some additional contribution toward the University in its present difficulties, but pointed out that the Legislature itself, with limited resources, is faced with many urgent demands. He suggested for the consideration of the Senate the question whether it is bound to provide post-graduate teaching in every subject in which it is prepared to examine and confer awards, or whether, following the precedent set by such Universities as Oxford in this country, it should not expect students of very special subjects to make their own arrangements for the greater part of their studies. Lord Ronaldshay spoke with the greater authority on this subject because he has occupied the dual capacity of Chancellor of the University, and Governor of the Province. On the one hand, he asks the Legislature not to lose sight of the importance of post-graduate work in shaping the future of Bengal. On the other hand, he asks the University to consider whether, in view of the straitened financial circumstances of the times, it may not prove possible without impairing the work of the post-graduate department to prosecute it at a somewhat smaller expenditure from University funds.

A pleasing feature of the Convocation was

the first presentation of the gold medal endowed by the Vice-Chancellor to be bestowed biennially upon the individual deemed by the syndicate to be the most eminent for original contribution to letters or science written in the Bengali Language. The medal was awarded to Dr. Rabindranath Tagore, the most brilliant Bengali writer of our day. It is an interesting coincidence that the distinguished poet has accepted within the last few weeks the chairmanship of an organization for improving the economic outlook of the educated middle classes in Bengal.

To Captain Petavel's scheme and the University's Poverty Problem Study Fund the journal has devoted three entire appreciative articles, namely, "The New Poor" (May 6), "The Landless People" (May 13) and "Earning Whilst Learning" (August 26). There is also a reference to the subject in the April 22 number which we have already quoted.

Regarding the vernacular medium the July 22 article says :—

"This decision has been severely criticised by the *Englishman*, the *Pioneer* and other English-owned papers, but there is high educational authority for modification of the practice of the Calcutta University since its establishment sixty-five years ago of requiring all candidates for matriculation to be instructed and examined through the medium of English."

The whole discussion is too long to quote. The above is a sample.

In the July 29 number we are told that "at some of the universities, notably Calcutta,.....the course in geology is very thorough."

In the August 12 article we read :—

"Nothing in the recent history of the administration of the University of Calcutta has been less worthy than the bitter personal attacks made upon the Secretary of the Education Department—the mouthpiece of the policy of successive Indian Education Members—in the letter from the Registrar which reached the Government of India the day after its special relations with the University had been closed by transfer to the Bengal Government.

Lastly we come to the article in the October 14 number entitled "A Bankrupt University," which is reproduced in full below.

The unhappy financial position of the University of Calcutta investigated by the Accountant-General of Bengal, and his report discloses, in the words of a strongly Nationalist

Calcutta Daily, "a *prima facie* case of serious mismanagement." The Sadler Commission, it will be remembered, after an exhaustive investigation of the University's problems, outlined at great length a scheme of reform, little of which, however, has been carried out. Last March Mr. P. C. Mitter, the Education Minister, in a debate in the Bengal Legislature, passed some severe strictures on the administration of the University, especially in regard to its financial management. Thereupon the indignant Senate appointed a committee to draw up a statement in reply. The report, published early in August, began on wrong lines—by questioning the right of the Government of Bengal to intervene, except in regard to certain specified matters, such as questions of change of regulations and the affiliation and dis-affiliation of colleges. It declared that with such exceptions the Senate "is constituted a self-contained corporation and is vested with the entire management of and superintendence over the affairs, concerns, and property of the University, and no interference on the part of the Government, much less any member thereof, is permissible." This haughty tone was at variance with the fact that the discussion had been originated by applications for large and supplementary grants to assist the University in its financial difficulties. This year it is faced with a deficit of about Rs. 5½ lakhs (£36,666) and the proposal was made that a grant of Rs. 2½ lakhs should be sanctioned by Government to help to cover the gap. Indeed, in some quarters there was an impression that the Bengal Government might meet the entire deficit without any investigation.

When the demand for the grant was made in the Legislature last July there was a strong feeling that it should be rejected. But on an assurance being given by the Education Minister that the financial position of the University would be placed before Government, and that the audit officers were about to make certain suggestions with regard to their finances, the sum of Rs. 2½ lakhs was voted. Meanwhile, the report of the Accountant General, to quote the words of a letter from Government to the Registrar, "reveals the fact that the financial administration of the University has hitherto been anything but satisfactory."

The letter gives the assurance that it is not the intention of Government that the University should be left in a state of bankruptcy and expresses the desire that the University authorities themselves should place their finances on a sound basis. It is intimated that, subject to certain contingencies, the Government may be prepared to ask the Legislative Council before long to vote additional grants to achieve that object. They feel, however, that as custodians of public funds they will not be justified in handing over any grant until an assurance is received that effect will be given to the recom-

mendations of the Accountant-General contained in the Report, and that certain other conditions are being carried out.

When the grant of Rs. 2½ lakhs has been received there will still remain the question of making provision for the liquidation of the balance of the deficit. The suggestion is made in the Government letter that the University should divert a lakh of rupees out of the aggregate balance of nearly Rs. 3 lakhs from a number of funds, chiefly relating to post-graduate research, listed from the accounts. The question is asked whether certain properties or funds at the disposal of the University cannot be pledged to enable it to open a cash credit account with a bank for monthly overdrafts until toward the end of November, a period during which it has practically no income, although it has to incur heavy expenditure. Government are prepared to sanction these steps, provided that a suitable undertaking is given that the overdrafts will be paid up as soon as the examination fees are realised.

These measures may meet the immediate difficulties, but it is obvious that the causes of insolvency in so far as they arise not from the passing cult of non-cooperation but from bad management or unsuitable policy, must be frankly faced. One outstanding cause is the disproportionate expansion of the post-graduate department, the glorification of which has long been an obsession with the Vice-Chancellor, Sir Ashutosh Mookerjee. Not less than one-third of the fee fund is allocated to post-graduate teaching under the rules, and the Senate has exercised its right to increase the proportion. Chairs have been founded for subjects for which there is little or no demand in Bengal, and which, as in the case of Marhatta language and literature, could be far more effectively pursued by research workers in other Indian provinces. There are costly professorships and readerships which, with few, if any, students are almost sinecures. At present little heed has been taken of the advice of Lord Ronaldshay in his farewell speech at Convocation that the Senate should consider whether it is bound to provide post-graduate teaching in every subject in which it is prepared to examine and confer awards. He suggested that without impairing the work of the post-graduate department it might be prosecuted at smaller expenditure from University funds.

Another cardinal error is made at the other end of the scale in setting quantity before quality by lowering the standard of matriculation. The distinguished Indian historian Professor Jadunath Sarkar, in a recent issue of the *Modern Review*, declares that the inadequacy of the standard has made the Calcutta matriculation the laughing-stock of the rest of India and fills the adjoining Universities of Dacca and Patna with bewilderment, and Bengal teachers and employers with despair. The fact, brought out with such wealth of detail in the report of the

Sadler Commission, is that the whole system of teaching and examination requires remodelling on sound and efficient lines. Professor Sarkar holds that given the reforms Sir Ashutosh Mookerjee is so unwilling to face, despite his association with the report of the Sadler Commission, the resources of the University should suffice for its legitimate and reasonable ends and there would be no need "for the present policy of alternately whining in the streets and snarling at the custodians of the public purse."

With the last paragraph but one of this article the reader will mark a certain identity of phrase and opinion with some sentences in the April 22 article which has been quoted previously. But the April article did not cause any outburst in academic circles here. The publicity officer's action cannot have made all the difference, as it was a mere request which no editor was bound to comply with. The article favours the Government view; that is one cause of offence, and that may have inclined many journalists, too, to the side of the University, for we journalists often think any stick is good enough to beat the government with. What most probably aggravated the offence was the mention of and quotation from an article in this REVIEW by Professor Jadunath Sarkar, on whose devoted head the hirelings of the University have poured the vials of their choicest and most venomous vulgarities, because he is not the sort of notability who says in private damaging things against the University and its Boss while praising it and flattering him publicly, but has dared to publish what he thinks and feels.

It has been alleged that the publicity officer wanted the views of *The Times* to obtain publicity without his hand being known to be pulling the strings from behind. If that was really the motive underlying the method adopted, it was certainly blameworthy as being wanting in manliness and straightforwardness. That must be the opinion of all impartial observers. But the men connected with the Calcutta University who may insinuate that that was the motive underlying the Publicity Officer's method surely know or ought to know that many things, including university committee's reports,

articles in the "Calcutta Review" and some dailies, and some letters to the Press, are produced by hands besides or other than those whose signatures they bear. Private and confidential letters of a non-official person have been published by persons connected with the university in order to lower a critic of the university in public estimation. Do these things betoken manliness and straightforwardness? "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

Contributions to the University College of Science.

We have been told repeatedly that the University has contributed out of its own funds many lakhs to the College of Science, whereas the Government has, in comparison, contributed very little; and in a recent letter to the Press Sir P. C. Ray has reiterated this charge against Government, adding that the College was in such pecuniary straits that even such things as bottles, &c., could not be purchased. There is not the least doubt that Government ought to have given very much more for education—primary, secondary, technical and technological and university; but we are not convinced that the funds belonging by right to the College of Science have always been used for the purposes for which they are meant, or that the University has always contributed to it what it ought to have contributed. In order to make our meaning quite clear, we quote below some passages from an editorial note which appeared in this REVIEW in September 1921 (pp. 371-3), which we have not seen refuted anywhere. Perhaps the pecuniary difficulties of the Science College are partly due to what we wrote more than a year ago:

In the Budget Estimates for 1920-21, we find that the total expenditure from Post-graduate Teaching in Arts and Science for University Funds has been put down at Rs. 5,67,258. Of this amount Rs. 4,59,666 is for Arts and only Rs. 1,07,592 for Science. It should be asked why so little was provided for science. It is true that from the Palit and Ghose Endowments provision for a total expenditure of Rs. 1,52,000

was made for the University Science College. But even this additional sum brings up the total expenditure for Science to only Rs. 2,59,592, which is a few thousands more than half the total expenditure for Arts. It is well-known that scientific education is much more expensive everywhere than education in Arts.

It is to be noted that from its Fee Fund the University contributed to the Science College Rs. 91000 in 1917-18, Rs. 86105 in 1918-19 and Rs. 48946 in 1919-20. But in the Budget Estimates for 1920-21 we find no contribution from the Fee Fund to the Science College. The work of the latter has been expanding, but the contribution from the Fee Fund has gradually dwindled down to zero. It may be asked whether the next step in this "algebraical" progress would be or has been *minus* something, that is to say, something taken from the Science College Endowments income for expenditure in the Arts Department. In the Budget, the total receipts of the Fee Fund are shown as Rs. 9,17,654 for 1911-19, Rs. 10,25,645 for 1919-20, and Rs. 14,19,945 for 1920-21. This shows that the receipts have been progressively larger and larger, and the contributions to the Science College have been "retrogressively" smaller and smaller, until in 1920-21, when the receipts were about 4 lakhs more than in 1919-20, the contribution has become *nil*.

In reply, we presume, to our criticism in the *Prabasi*, which was in the main the same as above, the University has prepared an account sheet showing that the Science College has received on an average from the Fee Fund more than Rs. 1,03,666 per annum. We will take its accuracy for granted, and ask the following questions:—(1) What was the expenditure per annum on an average on the Post-graduate Arts side? Was it or was it not much higher? (2) If there be utter absence of rainfall in any country (which depends on rainfall for agriculture) in any particular year but if the average rainfall for the preceding decade be found sufficient, does that average, worked out on paper, help the farmers to raise crops? Does a piece of paper with the average rainfall printed on it satisfy the hunger of the famine-stricken people of the country? (3) It is said that a mathematician ignorant of swimming, coming to the bank of a river, calculated that the average depth of the water of the river was 3 feet and on the strength of that calculation proceeded to ford the river at a place where he did not know that it was very deep, and was consequently drowned. Could his calculated average depth save his life?

• The yearly contribution to the Science College is meant to enable it to carry on its work. How can an average worked out on paper help the college to do its work as usual in any year when there is no contribution?

So far as we are aware, the Palit and Ghose endowments do not provide for the tea-

ching of Zoology, Experimental Psychology and Bio-chemistry. But we find in the Budget Rs. 18548 provided for the laboratories, equipment, &c., for these subjects. The sum of Rs. 152200, from which this amount is to be spent, comes entirely from the Palit and Ghose Funds, with the exception of Rs. 12000 given by Government. If the sum of Rs. 18548 has been spent out of the Government grant (for it cannot be taken from the Palit and Ghose Funds), there is still a deficit of Rs. 6548. Whence has this amount been 'conveyed'? It should also be enquired from what fund the salaries of the Professors of Zoology, Experimental Psychology and Bio-chemistry, totalling Rs. 33900 per annum, are paid. We have not been able to find out the answer.

From the Ghose Fund the Science College got Rs. 37,336 in 1919-20, and Rs. 81,700 (estimated) in 1920-21. This increased income of Rs. 44,364 in the latter year is due, we believe, to Sir Rash Behari Ghose's second endowment, for Chemical Technology, &c. But though the increased income works out to Rs. 44,364, the increased expenditure has been only Rs. 12,000 for the salaries of the two professors of Applied Chemistry and Applied Physics. There may have been other slight additional expenditures; but it is not clear whether they are from the second Ghose Endowment or any other source. But one thing is clear, that there has not been any workshop provided for these professors to enable them to do their work. Applied Chemistry and Physics cannot be taught by mere lectures. Yet it cannot be said that there was no money. There was at least a sum of nearly Rs. 30,000. An enquiry should be made as to how this amount has been spent. All this was pointed out in the *Prabasi* for Sraban (17th July, 1921). The foundation-stone of a technological workshop was laid on the 10th August. We do not insist that the former led to the latter; but let us wait and see when the building is constructed and fully equipped.

We take some passages from one of the Palit Trust Deeds:—

"...in the event of the said entire income being found insufficient for the purpose the said University should make such a recurring grant or contribution as will supplement such deficiency."

This appears to show that the University contribution, whenever it might be made, was to be made to supply a deficiency, it was not optional charity, and that it should be recurring and cannot be entirely stopped in any year, as it has been in 1920-21.

Another passage is:—

"That in connection with the said two chairs, the said University shall, from its own funds, provide suitable Lecture Rooms, Libraries, Museums, Laboratories, Workshops and other facilities for teaching and research."

It was pointed out in the *Prabasi* for Sraban last (17th July) that there was no Library, Museum or Common Room for Science College students. We do not know whether these have since been provided.

Another extract from the Trust Deed runs as follows:—

"That the said University shall from its own funds make such recurring and periodical grants or contributions as may be required for the following purposes, namely:(c) for the maintenance and repairs of the buildings and structures to be erected at No. 92, Upper Circular Road."

It was pointed out in the *Prabasi* for Sraban last that the Science College Building stood urgently in need of repairs. Since then, some slight repairs have been made in a perfunctory manner, but on the whole the work of thorough repair remains yet to be done.

All this shows that the terms of this Trust Deed have not been properly fulfilled.

"A Bankrupt University."

So long as the personnel of Government was entirely British, some Anglo-Indian paper or other was sure to come to its rescue whenever it was attacked. But since the date of its becoming partly Indian in personnel such defence could not be said to be assured when the Indian fraction was attacked. Therefore as a matter of ordinary worldly prudence the Indian Ministers ought to have provided themselves with an organ of their own. As long as Sir Surendranath Banerji was part proprietor of *The Bengalee*, it served to some extent as a ministerial organ. When, however, he disposed of his shares, that paper, to make itself and the public conscious that the fetters were off its legs, began to kick with all its might. That was quite natural. And, therefore, it was surprising that the publicity officer chose to take *The Bengalee* into its confidence as if it still continued to be a semi-ministerial organ! If it be true that the Ministers are going to have an organ of their own, it is plain that they have been roused from their foolish dreams.

But in the meantime the clever University boss has so taken advantage of the unpreparedness of the Ministers and the tactlessness of the publicity officer as, almost, to produce the impression that the bankruptcy of the University is due solely

or mainly to the BENGAL Government not helping it with grants and that the bankruptcy is entirely pecuniary, not partly moral and administrative also.

But the fact has been that there is also moral bankruptcy and want of sufficient administrative ability and absence of adequate administrative machinery. The patronage of plagiarism, "the shuffling of examiners for the benefit of particular candidates" (to quote Professor Jadunath Sarkar's words), the boosting up of particular candidates, jobbery in the bestowal of patronage, the votes of most members of university bodies being "within the clutches" of a particular person, the lowering of the standard of examinations for financial reasons—these and similar charges have been repeated many times. *The Amrita Bazar Patrika*, which is not hostile to the University authorities, writes in its leader of the 23rd November.

"There are other causes also that have contributed to create a certain amount of public feeling in the community against the present administration of the University. It has been openly accused of jobbery and nepotism. And these charges have not been adequately met by the responsible authorities of the University."

For the rest, the auditors' Reports and the Accountant-General's Report will furnish some proofs, of what we have said, though owing to causes which may be conjectured the auditing has not been always as thorough as was necessary. We prefer to place greater reliance on the Accountant-General's Report than that of any packed University Committee. For he is not a servant of the Bengal Government, and he has nothing to fear nor any favor to expect from either the university or the Bengal Government.

The Calcutta University Bill."

It is well known that the Bengal Government wants to change the constitution of the Calcutta University to some extent, and make other changes also. The Bill has not yet been published. *The Bengalee* has given a forecast. We do not know how far it is reliable. If it be reliable, a larger number and proportion of Senators would be elected than

Now. That, no doubt, would be an improvement on present conditions. But we want a much larger number and proportion than provided for in the Bill, to be elected. We should like very much that qualified persons, of both sexes, belonging to all the different religious sects, and to different classes of the community, should become Senators. But we do not want that sort of result to be brought about by communal representation. That is an outworn method which, so far as we are aware, does not prevail in any of the advanced universities. The financial control should not be vested in the Government or any Government official. The University should retain its present amount of independence in the matter. At the same time, the University bodies should be so constituted, the rules for the framing of and securing conformity to the budget so made, and an office manual so prepared, as would suffice ordinarily to prevent financial mismanagement. Of course, Government would and should have the right to lay down conditions and rules for the expenditure of its grants, in addition to its present power of audit. It may be mentioned incidentally that the State grants recommended to be made to the Oxford and Cambridge Universities by the Royal Commission were "not to be an unconditional subsidy."

A cry has been raised that the independence of the Calcutta University is in dire peril. As if it has *in practice* any autonomy now! It is under an autocrat. That is not autonomy, any more than if the Minister of Education or the Director of Public Instruction were to become the University dictator.

The Mukhtearship Examination.

It is said that the Mukhtearship examination is not going to be held this year. If so, why were Rs. 5000 provided in the current year's Bengal Budget as its charges? It may be considered a small item; but why waste even a small sum? Why was not this amount given to Sir P. C. Ray to buy bottles, test tubes, lubricants, etc.?

On March 21 last, at a meeting of the

Bengal Legislative Council Maulvi Hamid-ud-din Khan moved "that the demand for Rs. 14,400 under head '24 1.—Pleaders' Examination charges' be reduced to Rs. 5,000." The reason which he gave for the motion was that as the Pleaders' Examination consisted of two examinations, the pleadership proper and the mukhtearship, and as the pleadership proper, occupying two days, had been abolished and only the mukhtearship, occupying one day, remained, the sum of Rs. 5,000 should quite suffice. "I think there is no use keeping a Secretary on a salary of Rs. 500 a month." Mr. Graham of *The Indian Daily News* has hitherto been the Secretary.

Babu Surendranath Mallik said :

"What I want to say is that I do not understand why, after the pleaders' examination had been abolished, ["two years ago"] there should still be a Secretary of the Examination Board on Rs. 500 a month, unless it is for this reason that he happens to be the editor of the *Indian Daily News* [not editor but director or governor. —Ed., M. R.] and that his services are required for other purposes [University propaganda? —Ed., M.R.] by the President of the Examination Board [Sir Ashutosh Mookerjee]. For any purpose like this, the country must not be bled."

After some other members had spoken, the Hon'ble Sir Abdur-Rahim accepted the motion on behalf of Government and the grant was reduced to Rs. 5,000. But if the mukhtearship examination, too, was not to be held, we do not see what necessity there was even for this grant. Moreover, even when both the pleaders' and the mukhtearship examinations were held, there was no need for a secretary drawing Rs. 500 a month for conducting them. Surely the Registrar of the High Court, and his office, particularly after their work had been so greatly lightened by the creation of a separate high court for Bihar, could have done the work, as is done in Allahabad, we are told.

Retrenchment in the Calcutta High Court.

Some say that the creation of the Patna High Court has reduced the work of the Calcutta High Court by

two-thirds, others say that its work has been reduced by half. Whatever the exact proportion may be, there is no doubt that there has been a great reduction in the amount of work which has to be done by and in the Calcutta High Court. There should, therefore, be a corresponding reduction in the number of judges and in the office establishments.

Retrenchment in General.

The largest amount of reduction of expenditure which is practicable is in the army, the military departments and army services generally. This is possible to the greatest extent by the Indianisation of the army. But apart from that method there are many superfluous and unnecessary posts and offices which ought to be abolished. Our people are not generally acquainted so well with the names and cadres of the military services as with the civil departments. The number of superfluous attached and unattached military officers in Simla is considerable. The total house-rent paid for them, not to speak of other charges, comes up to a not insignificant figure.

In the Indian civil secretariats there is a superabundance of secretaries, under-secretaries, assistant secretaries, superintendents, etc. The superintendents are very capable and useful men. Still it is doubtful if it is not too much of a good thing to have 19 superintendents for about 160 clerks.

The Simla-Delhi exodus should be stopped. It costs about Rs. 75,000 per annum for each department.

Great economies can be effected in the Railways. Kai Sahib Pandit Chandrika Prasada thinks that a reduction of about 20 crores of rupees per annum in their expenditure is possible without affecting the efficiency of the services rendered by them.

Expenditure incurred in connection with education, sanitation, development of industries, promotion of scientific research, irrigation, agriculture, and the like should be greatly increased. In any case, there should not be the least retrenchment effect-

ed in these directions, though within these departments themselves there may be reductions in some directions and corresponding increases in others. For instance, in the education department, the inspecting staff in some provinces may be reduced and more money spent on schools and teachers, and in Universities less should be spent on splendid buildings and more on the direct encouragement of learning and research, &c.

More Help Needed For Flood Relief.

The closing of the Ramakrishna Mission's relief operations in North Bengal produced the wrong impression that relief was nowhere necessary throughout the flooded areas, whereas what the Mission's workers wanted to say was that it was no longer required in the villages where they had been at work. Reports received from different sources, official and non-official, European and Indian, go to show, what is obvious, that help is still greatly needed. Otherwise the Bengal Government, which has given neither prompt nor adequate relief yet, would not have asked Rs. 30,000 to be voted for the purpose in the November sessions of the Bengal Legislative Council.

As philanthropy is not a profession, there should not be even the semblance of professional jealousy in any kind of philanthropic work. Our impression is that all relief organisations have given help according to the measure of public support received by them, and we should be happy if our impression be correct.

Official estimates of the damage done are not likely to err on the side of exaggeration; but even the official estimates give one the idea that the havoc has been of a colossal character. In reply to a question asked in the Bengal Council by Syed Erfan Ali regarding the area and the number of people and houses affected by the North Bengal flood, the Maharaja Bahadur of Burdwan replied on behalf of the Government that the areas affected were: Rajshahi 1200 square miles, Bogra 405 square miles and Pabna 200 square miles; total 1805 square

miles. The numbers of people affected were: Rajshahi 741,437; Bogra 249,560; Pabna 70,000; total 1,060,997. The houses and huts destroyed numbered in Rajshahi 79,440; Bogra 83,686; Pabna 700; total 163,826.

India counts for so little in the world that a disaster of such great magnitude has not caused even a ripple in the world outside India. Nay, it counts for so little even in the British Empire, which minus India would not be an empire at all, that far from His Majesty the King-Emperor referring to it in his speech opening the British Parliament, even the Viceroy of India has taken no notice of it, and the Governor of Bengal set foot on a tiny spot of the vast flooded area long after the flood, only when he came down from the hills in the course of ordinary routine!

If we want to be considered human beings and if we want to be remembered by others in our joys and sorrows, we must make our existence felt by our achievements. We must take increasing part in world-movements—in religion and the arts and science, in industries and commerce, and in all else that make for true civilization. And we must also practically show that we on our part participate in the joys and sorrows of the people of other countries. Mere grumbings and lamentations will not do.

Without doing injustice to the workers of the other organisations, it may be truly said that it was a godsend to the sufferers that owing to the prompt appeals and great reputation of Sir P. C. Ray and to the self-sacrifice and enthusiasm of its workers, the Bengal Relief Committee has been able to secure a large measure of public sympathy and support and thus to render great help to persons in distress. Otherwise the "businesslike" methods of the Bengal Government with the "businesslike" Maharajahdiraj of Burdwan as one of its members, might have left the sufferings of the people quite unrelieved.

More help is needed and it is hoped that it will continue to flow in in abundant measure.

"A Shabby Factory of Indifferent Degrees"

Sir Henry Wheeler, Chancellor of the Patna University, said in the course of his convocation address:—

"They wanted a first class University typical of all that was meant thereby. They did not want a cheap imitation, a shabby factory of indifferent degrees."

Perhaps the fling was meant for Calcutta. But Sir Henry should remember that, though we do not claim intellectual superiority over others, owing to the cultural atmosphere of Bengal and to the intelligence and love of learning of its people, in spite of the defects of our university and the moral inadequacy of its principal workers, it has produced and continues to produce some graduates who have not been on the whole outshone by the graduates of other Indian Universities—not certainly by the graduates of the new Universities. A certain amount of modesty and hesitancy to attack others do not unbecome fledglings. At the same time we are constrained to observe that the authorities of the Calcutta University must be prepared to shoulder the responsibility for the discredit which their policy and methods have naturally brought on it.

The All-India Congress Committee's Meetings

If the question whether non-co-operators should try to become members of legislative councils had been left by the All-India Congress Committee for the consideration of the Congress at Gaya without several days' discussion, nothing would have been lost. For even if the Committee had passed any resolution on it, that could not have been final; the matter would still have been open to discussion at Gaya.

It would be convenient for the public if the Committee published in the papers an authoritative report containing the resolutions it has either passed, negatived or passed on to the Congress at Gaya for consideration. We understand that the following resolution has been passed.

This Committee accepts the report of the Civil Disobedience Enquiry Committee on the question of Civil Disobedience and resolves (a) that the country is not prepared at present to embark upon general Mass Civil Disobedience, but in view of the fact that a situation may arise in any part of the country demanding an immediate resort to Mass Civil Disobedience of a limited character, e. g., the breaking of a particular law or the non-payment of a particular tax for which the people are ready, this Committee authorizes provincial Committees to sanction such limited Mass Civil Disobedience on their own responsibility if the conditions laid down for Mass Civil Disobedience by this Committee in its resolution No. 2 dated the 4th November 1921 are fulfilled. (b) That resolution No. 2 passed by this Committee at Delhi on the 4th November which gives Provincial Committees all the powers necessary to determine upon a resort to Civil Disobedience of any kind whatever be restored and resolution I, clause I, passed on the 24th February to the extent it conflicts with that resolution be cancelled, provided that general Mass Civil Disobedience is not permissible.

Speaking generally we may say that the Committee's decision in this matter has been right.

As regards the question of entering the Councils, we do not think we can add anything new to what has been said on both sides. Personally we have always been of the opinion that though some little good work may be done in and through the Councils, it is not commensurate with the expenditure of time and energy that it involves. We also think that non-co-operators as non-co-operators should not enter the Councils. Because, they can go there only as obstructionists and wreckers. As we have already said, a little good work can be done in the Councils, we are unable to perceive any moral justification for consistent and indiscriminate opposition to all Bills, resolutions, &c., which may come up for consideration before those bodies. If the non-co-operation party could do all that Government professes or means to do for the country through the Councils, there would be moral justification for wholesale obstruction. The idea of spending most of one's time and energy for a certain period for the mere purpose of wrecking the Councils does not appeal to us. There is better and much more

urgent work for every one of us to do. Moreover, we believe that though most probably if at the first elections the extremist party had tried to enter the Councils without declaring their real object, they could have captured most of the seats, now that the Government, the landholders and the moderate party in general are not off their guard, the non-co-operators would not be able to capture the necessary number of seats to be able to offer effective obstruction or to wreck the Councils. But supposing effective obstruction and wrecking were possible, is it quite certain or very probable that Swaraj and not greater autocracy and despotism would follow in consequence? Besides, if even an appreciable number of non-co-operating candidates were rejected by some constituencies, the moral effect on the country and the world would be bad, the opponents of the party would make full use of the fact to produce the impression that the non-co-operators did not represent the people, at least to the extent that they professed to do, and that instead of that party spurning at memberships of Councils, they had themselves been kicked out, as it were, in their attempt to enter those bodies.

In discussing the constructive programme of the party, we have expressed our opinion, particularly in the Bengali monthly *Prabasi*, that it would not and could not directly lead to political swaraj but it would increase the people's fitness to engage in and carry on a direct non-violent struggle for swaraj. But in our opinion, so far as we understand the principles of the party of non-co-operation, the councils are not the field where that party can fight that fight. The struggle lies outside the councils.

The constructive programme of the party includes some fundamental work connected with nation-building, and it is very difficult work, too. The removal of untouchability is such a work. Mahatma Gandhi has given it the first place in the programme. Its successful accomplishment requires a change of heart which only spiritual renewal can produce. So long

as caste-feeling remains, this spiritual renewal and change of heart cannot take place. The problem is not peculiar to India. It is somewhat similar to the touch-me-notism of America with respect to the Negroes, though it is harder of solution in India, because here it is mixed up with religious belief. But non-co-operators must either tackle it manfully or frankly say that it is not a part of their programme. It will not do to dismiss it with a few words of pious hope.

The constructive programme of the party requires the leadership of sincere believers in it who can work incessantly with single-minded enthusiasm. The wine of election-contests and wordy warfare within the Councils are likely to engross the attention of the workers and distract the party outside to such an extent as certainly to interfere with work connected with the constructive programme. Mere sound and fury and sensation may produce the delusion that great work is being done, without any real and solid foundation for that belief.

No dishonourable motives should be imputed to men who have suffered for the country's cause. Those who feel that they can advance the cause of the country by entering the Councils should certainly be free to do so.

The Elected Khalifa.

By hailing and acknowledging Sultan Abdul Majid Khan as their Khalifa, the Musalmans have proved not only the possession of good sense and sound statesmanship but also that they are not an effete community. Election of the Khalifa is, no doubt, in consonance with their scripture and religious tradition. But it is not every community which can shake off conservatism and readily welcome and adapt themselves to a change required by present-day circumstances even though it be in harmony with ancient teachings or ancient practice.

An elected Khalifa owing his position to the suffrage of a new-born democracy should certainly feel conscious of more power and influence, though that may not be of a political character.

The Italian Revolution.

The bloodless non-violent revolution brought about by the Fascisti in Italy was possible, because the party which brought it about possessed sufficient power to make other parties powerless by violent means and because though it could be violent it curbed itself by self-discipline. The methods and means used by these Italians may not be fit to be adopted as our way in present-day India, but there is no harm in knowing that it is one of the ways to power in the land one lives in and loves.

Angora and North Bengal.

We respect the Musalmans of India for their political wisdom and religious solidarity in rallying to the support of Mustapha Kemal Pasha and the Angora government. No true man can help being drawn to those who try to maintain the traditional position of the brotherhood to which he belongs. At the same time, the Musalmans of India can and ought to show, more than they have hitherto done, by their conduct that they are also Indian Musalmans, by liberally helping fellow-Musalmans in distress. In the flood-stricken areas in North Bengal, the majority of the distressed people are Muhammadans. Yet, though Musalmans have given some help, the bulk of the help and the helpers have come from the non-Musalman communities. Angora Funds have been opened in various provinces of India and in some places liberally subscribed to; but we earnestly desire to be able to record that Muhammadans in and outside Bengal have been liberally subscribing to the North Bengal flood relief funds also. East Bengal and North Bengal are prevaillingly Musalman in population. Yet whenever there is devastating famine, flood or cyclone there, the work of relief is shouldered mainly and sometimes entirely by non-Musalmans. Musalmans want separate representation in municipalities, district boards, legislative bodies, university senates and a fixed proportion of govern-

ment appointments. Powers, rights and emoluments it is easy to claim; but there should be equal eagerness to share duties and responsibilities.

Guru-ka-Bagh.

At first in Guru-ka-Bagh the Panjab Government wanted to settle a dispute of a civil character between a Mahant or priest of a Sikh temple and the Akali Sikhs by taking the side of the Mahant and beating off the Akalis; and this use of "minimum force" on men who were inwardly and outwardly quite non-violent resulted in the death of a few Akalis and numerous cases of serious hurt.

The following is a classified list of the injuries received by the wounded, admitted into the hospitals at Amritsar, submitted by Col. Gulab Singh in charge of the hospitals. Besides, there are another 130 cases that received injuries at Guru-ka-Bagh, but could not receive proper medical aid and consequently their injuries could not be classified.

Injuries above the trunk	269
" on the frontal part of the body	300
" to brain	79
" testicles	60
" perinæum	19
" teeth	7
Confused wounds	158
Incised wounds	3
Punctured wounds	2
Urine trouble	40
Fractures	9
Dislocations	2

Note.—Injuries on the back, buttocks and legs have not been enumerated in the list.

AMAR SING, Secretary, S. G. P. Committee.

Subsequently the use of "minimum force" was discontinued and thousands were arrested, tried and sent to jail. This, too, has now ceased, and now by a subterfuge, adopted by whom it is immaterial to discuss, here the Akalis are allowed to cut wood in Guru-ka-Bagh grounds for the free kitchen of the Guru.

Thus in this non-violent struggle the Akalis have triumphed, and the Panjab Government cut a very sorry figure indeed. The moral victory was with the Sikhs from the very beginning. They have shown an example of the highest courage and self-control. Though very brave fighters, they not only did not hurt their

assailants, but did not even flinch from or avoid their blows, because they had taken the pledge of absolute non-violence before Akal Takht, Amritsar.

The Gurdwara Bill.

In spite of the unanimous opposition of the Sikh and Hindu members of the Panjab Legislative Council and in spite of the fact that the Sikh community do not want the Gurdwara Bill, which is meant for their benefit, the Panjab Government has passed it. Is this a record in obstinacy and unwisdom? It is by such means that the blessings of the Montagu-Chelmsford reforms are illustrated.

The Irish Situation.

All lovers of peace and haters of violence and bloodshed will earnestly desire that there may ensue in Ireland an era of ordered progress. Peace at any price is inglorious and dishonorable and "safety first" is not always fit to be the motto of of manly and honorable men. But the Irish have shown through centuries of struggle that they can and are always ready to pay any price for liberty. So if now they settle down to the paths of peace that lead upwards, no one can say that they have preferred inglorious ease to national honour. Perhaps the constitution which they have now won may enable them to be freer still in future without bloodshed.

Indian Shipping.

India can never achieve economic independence unless she possesses her own mercantile marine and can effectively control her coastal trade in defence of her rightful interests. The story of how Indian shipping and the indigenous ship-building industry were destroyed during the rule of the East India Company is a sad and sordid one. The contemporary story of how foreign shipping has been trying to prevent the growth of Indian shipping is also very sordid. The experience of the Scindia Steam Navigation Company, Limited, would furnish materials for a chapter of that story. The latest Direc-

tors' report of that Company tells the shareholders :

Your Directors have to point out to you that the powerful position of the vested interests on the Coast, and the existence of the deferred rebate system have been responsible for the recent tremendous cuts in the rates of freights on the Coast. And your Directors have to say to their regret that despite the declaration of the Government of India to foster and develop large industries of a sound and promising character, their attitude towards this company has not only been disappointing but of a positively discouraging character. Your Directors have therefore to run the Company's steamers in face of this powerful competition, and the fact that they raised nearly 180,000 tons on the Coast during the year under review, would therefore be considered satisfactory. Your Directors believe that, if such unusual conditions did not exist, the Company would have shown better results.

While many countries, specially the United States of America, have by legislation reserved the coastal trade to their National Shipping Companies, we in this country have not only no monopoly of the trade on the Coast, but Foreign Shipping Companies have been able to create a monopoly against Indian Shipping and owing to their favourable position, have been able to kill previous ventures in this line. They have formed a shipping conference and have, beyond the usual and ingenious method of cutting down rates, used the deferred rebate system to drive the National Companies out of the field. They have also denied space, although available, to shippers who were loyal to the Indian Company. They have thus prevented your participation in a region, yours in nature and by right. That natural right, we, with your support and goodwill, are striving to see re-established.

The speech of the chairman of the meeting, Mr. Narottam Morarjee, enables one clearly to understand what the Directors have said. In it we read :—

Last year, the Company had the support of the timber merchants of Moulmein and of one big shipper of rice at Rangoon and consequently the Company's steamers were plying from Moulmein and Rangoon, to Calcutta, Colombo and Bombay. That big shipper went over to the B. I. in November last, as he was threatened with the forfeiture of his rebates to the extent of about 2 lacs of rupees, if he were to continue his support to this Company. We had, therefore, no book cargo in the open market. Fortunately, many small but patriotic shippers came to our aid and we could, therefore, maintain our services from Burma as usual.

Those shippers, who were supporting this Company, required space for the different ports on the Coast. They were penalised by the vested interests for their support to this Company. Space was refused, although available. We, therefore, decided to extend our services to all these ports on the Coast.

Those unacquainted with the business may not understand what is meant by "the deferred rebate system". Mr. Morarjee incidentally explains it by quoting the following passage from the Report of the Fiscal Commission, signed by all its European members.

"The system of shipping rebates is one of the strongest buttresses of monopoly. It is clear that an arrangement, whereby a certain percentage of the freight paid is returnable to the shipper at the end of 12 months, provided no cargo is shipped by any outside Line, is a powerful weapon for maintaining a shipping monopoly. Other countries have recently legislated against this system, and we think that the Government of India should make a thorough enquiry into the desirability of initiating similar legislation in India."

Almost all the important maritime nations of the world, says Mr. Morarjee, have realised and recognised the necessity of encouraging the development of the mercantile marine of their countries.

They have helped their Shipping Companies in a variety of ways by subsidies, bounties, discrimination in railway rates and tollage dues, etc., as well as by reserving the coastal trade to their own nationals. Such important civilized countries of the world as the United States of America, France, Italy, Spain, Belgium and Japan have reserved their coasting trade to the ships flying the national flag. In other words, these important maritime countries of the world have been encouraging and assisting in all possible ways their own Merchant Marines to attain a powerful position on the seas. Japanese shipping has, by an intense effort, supported by a national Government, within a few years come into the fore front of maritime nations. The wartime activity of the U. S. of America in developing an Ocean Merchant Marine has been continued since the Armistice and has resulted in the famous Jones Act which was passed in 1920 and the ship subsidy bill which is now before the American legislature. Even Great Britain, which prides itself upon its *laissez faire* policy, advanced cheap loans for the building up of the Cunard liners s. s. Mauretania and s. s. Lusitania. But what is the position of Indian shipping and what is our Government doing to build up an Indian Merchant Marine? There is absolutely no direct encourage-

ment for building up and developing Indian Merchant Marine. No subsidies. No bounties. No cheap loans. No special railway rates. No discrimination of tonnage dues. No reservation of Coasting Trade. When we placed our views before the Fiscal Commission, the Chairman told us that he sympathised with our aspirations but could do nothing as there were no funds to meet our legitimate demands. Yes, Gentlemen, there are no funds to develop this water transport so necessary for the commercial and industrial growth of our nation. When however, the question of land transport was concerned, the Government could find money to support the Railways and spend from the general revenues of the country to make good the loss which the railways incurred in the beginning; surely when the question of the Indian Merchant Marine comes up, it is not fair to put us off with the words "No funds, Gentlemen, no funds!"

Mr. Morarjee then proceeded to give one or two illustrations of the way in which the attitude of the Government towards the Scindia Company has been of a positively discouraging character.

Last year, we requested the Government to give us, mind you, Gentlemen, merely to give us, an opportunity to quote for the carriage of 2 lacs of tons of coal from Calcutta to Rangoon. What was the result? Even the opportunity for tendering for the business was denied to us in defiance of promises from the proper official authority and the contract was made elsewhere for 10 years at rates which the Government did not think it proper to disclose in the interests of the public. Which public, may I ask, Indian or English! Surely no special boats are necessary for the carriage of coal from Calcutta to Rangoon and by no stretch of imagination could the Government ever justify the necessity of making the contract for the carriage of coal for such a long period as 10 years. But the reasons are obvious. They did not want the Indian Company to have their legitimate share of business in their own home. Gentlemen, one of your Directors, the Hon. Mr. Lallubhai Samaldas, moved a Resolution in the Council of State last March and the Council of State agreed that, where the rates of the Indian and the Foreign Companies were the same the Indian companies should be given preference for the carriage of the Government and Railway materials from any ports to India. It was really very encouraging and sympathetic on the part of the Government to accept such a Resolution. But what has been the result in practice? Except for the inquiry for the carriage of a few cows or a few goats from Karachi to Rangoon, the Scindia Company has never been invited by the Departments concerned when substantial cargoes

had to be lifted. There boats with full cargo of timber on account of the Government of Burma were fixed direct in London and we were never given an opportunity even to tender for it in spite of the above Resolution. When we protested against such action, we were told the Indian Government could not see their way to interfere in such matters with the decision of the Provincial Governments! Is this encouraging or discouraging? Instances could be multiplied, but, I feel sure, you will agree with me that your Directors have not overstated the case, when they observed that the attitude of the Government has been of a discouraging character so far as this Company is concerned.

He reminded his audience of a resolution moved by Sir Sivaswamy Iyer in the Legislative Assembly for the appointment of a Committee to consider the question of building up and developing an Indian Merchant Marine. The Government accepted that resolution, and was sympathetic. But though more than 8 months have passed since the passing of the resolution, this sympathy has not led even to the appointment of the Committee, though the appointment of a committee is not necessarily followed by action. The fight, then, which Indians have to fight is two-fold. "There is something more than indifference; nay positive discouragement, on the part of the Government, and there is strong and continuous fight on the part of the vested interests." Mr. Morarjee, therefore, quite rightly thought that the time had come for the central legislature "to take active steps to compel the Government to discharge its duties and responsibilities to India." But the question is, has the central legislature this power of compulsion? A non-official Bill has been proposed to be introduced there for reserving the Indian coastal trade for Indian Companies and for abolishing the deferred rebate system. Let us wait and see what happens.

The deferred rebate system and the freight wars have given almost a monopoly of the trade to the vested interests on the Coast, so much so that more than 80 per cent. of the trade is in their own hands, and yet, mind you, Gentlemen, these very vested interests, according to the Report of the Shipping Committee, appointed by the Board of Trade in England,

and published in 1918, have strongly urged the reservation of the Coasting Trade of India and Burma to British ships alone!! Not only are we not to be our own masters in our own house, but it is the vested interests, who, not satisfied with the monopoly that they enjoy, want to have our own house reserved to themselves for ever!

Owing to the powerful vested interests carrying on a freight war,

Rates have been reduced to utterly losing levels. Space has been denied to shippers sympathetic to the Indian Company. Unless, therefore, we determine to fight against these interests, which by every means want to put down all legitimate competition and thus wipe the Indian Shipping out of existence, as they have successfully done in the past, we do not think how we shall be able to maintain our ground. It is, therefore, impossible to say what return we shall be giving in the immediate future; but if you, Gentlemen, will take larger view of Indian Shipping and support us wholeheartedly by a public movement in this respect in securing for you your natural right to be your own masters in your own house, we hope to carry this fight to a successful finish.

We have now however been following the right path and if you will bear with us for sometime to come and give us your unstinted support, even the powerful vested interests will know that here is a Company which has not only the full support of its shareholders but has also got the powerful public opinion at its back, and which is determined at any cost to break the back of the monopolists. The old adage applies fully in our case: "United we stand—Divided we fall". If we shall, therefore, stand shoulder to shoulder in this fight against the vested interests in spite of the petrifying and discouraging attitude of the Government, we shall surely come out successful.

It is for the people of India to prove by their attitude of active sympathy that Mr. Morarjee's expectation is not without foundation.

A World Safe for Democracy!

History tells us that in the past Britain gave shelter to foreign European rebels and revolutionaries. But she adopts a different attitude towards those Indians who are for taking steps for making India independent. This is well known. And the following facts will add a fresh illustration. During the world war Mr. Taraknath Das, an Indian independentist in America, was

put in jail there through the efforts of the Government of Great Britain.

Not satisfied with that, while he was in jail in Leavenworth, the British Government through the British Consul-General, Mr. Carnegie Ross, suggested that Mr. Das and other Indian nationalists be deported to India. When the U. S. Immigration authorities came to deport Mr. Das, they found that he was an American citizen. So the United States Government had to start a suit for cancellation of the American citizenship of Mr. Das so that he could be deported after the cancellation of citizenship, as an undesirable alien. The case was heard before the United States Judge, Hon. Wm Van Fleet on Dec. 19, 1919. At that time the District Attorney could not produce a real case against Mr. Das, but secured time for filing brief later. Time was extended several times and after all when a few days ago the Hon. Judge asked for further evidence on the case and the government failed to do so, the case was dismissed.

One of the efforts of the British to hurt a man who breathes the true American spirit of liberty for all has been foiled by patient and expensive fight. This does not mean that the fight against Das is over.

Mr. C. R. Das on Swaraj.

The following passage occurs in a speech delivered by Mr. C. R. Das in Dehra Dun, as reported in *The America Bazar Patrika* of the 5th November :-

They must not think of a Parliament system of the Government which only meant Government by the middle classes—by the bourgeoisie, by Capitalists over the masses, the labouring classes, the poorer people—in other words, a tyranny of the more powerful over the weak. There might be among them some who thought, let the Government hand over to them some more departments, and lo and behold they had Swaraj! He declared that would be only Swaraj for the middle classes. There might be some who would say that "Let us take that Swaraj, we will offer it to the masses!" He was sure we would never do that. We at once become selfish and there would be a struggle again between the classes and the masses. As long as any breath was left in him he would oppose such Swaraj. Swaraj must be for the masses and the Swaraj must be won by the masses. He had no belief in trusteeship, for nobody had upto now discharged it honestly. That was a great significance of non-violent non-co-operation. Non-violent non-co-operation wanted to put an end to the disgraceful chapter of European history, namely the tyranny of the bourgeoisie, of the middle classes of the Capitalists over the masses, the poor labourers.

It is not the middle classes alone whom possession of power makes selfish. Never in history and in no other country have the masses got such power as the masses in Russia. But have they not deprived the middle classes and the aristocracy of all power there? Have they not tyrannised over them? Nay, have they not tried even to exterminate them?

Swaraj, therefore, should be for all—the masses, the middle classes and the upper classes—so long as there are different classes. True, the masses form the majority, and the other two classes are minorities. But minorities, too, have their rights. This fact was recognised by Mr. Das in the statement of his views made by him to the press at Amraoti, when he said:—

In my opinion at Gaya the Indian National Congress should commence its work for the year by a clearer declaration of the rights of the different communities in India under the *Swaraj* Government. So far as the Hindus and Mussulmans are concerned there should be a clear and emphatic confirmation of what is known as the "Lucknow Compact." As regards the other communities such as Sikhs, Christians and Parsis, the Hindus and the Mahomedans who constitute the bulk of the people, should be prepared to give them their just and proper share in the *Swaraj* Administration. I propose that the Congress should bring about a real agreement between all these communities by which the rights of every minority should be clearly recognised in order to remove all doubts which may arise and all apprehensions which probably exist.

If the rights of religious communities who are minorities are to be recognised, there is no reason why the rights of men who form minority groups according to occupation and wealth, are not to be recognised.

A parliamentary system is not necessarily identical with middle class government. In Britain a Labour Government is within sight.

A Representation to Parliament against the Princes' Protection Bill.

In a representation to Parliament made by the Dakshini Sansthan Hityardhak Sabha against sanctioning the

Princes' Protection Bill passed by the Council of State extracts have been made from the evidence of Mr. Rushbrook Williams, the Director, Central Bureau of Information, showing that the criticisms in the Indian press on the affairs of Indian States are seldom of a seditious character. Some questions and Mr. Williams's answers to them are given below.

Question:—Now as regards the prevention of disaffection concerning Indian States?

Answer:—I can only base my statement on my personal experience. During the course of my study I have not come across anything which in its substance went beyond the grounds of legitimate criticism.

Question:—You have not seen anything beyond legitimate criticism and therefore you did not think any protection is necessary?

Answer:—Yes.

Question:—You have said something about the protection of Indian Princes. If any very strong and virulent article was written in the vernacular Press about the Indian States, do you think it is likely that it would be brought to your notice in your official capacity?

Answer:—Yes. I certainly think so. The major portion of the more important newspapers passes through my office.

Question:—May I take it that you have not come across any article so far written against the Indian States which in your opinion would justify the introduction of any provision in the ordinary law of the land?

Answer:—So far as my experience goes, Sir, that is so. I should be inclined to say that while the tone of some of the criticisms which have been directed against the Indian Princes can only be described as regrettable, the subject matter of the articles has been, to the extent of my knowledge, as a rule unobjectionable.

An Example of Wasteful Expenditure.

If there be a sincere desire to cut down unnecessary expenditure, the following passage from *The Amrita Bazar Patrika* should receive prompt attention:—

In the school of Tropical Medicine and Hygiene there is a class arranged for the Diploma Public Health. There are at present nine students studying for this diploma. For delivery lectures on Hygiene to these nine students there is a Professor of Hygiene on a princely salary of Rs. 30,000 a year! Formerly this work was done for a small remuneration by the Assistant Directors of Public Health, of which there half a dozen stationed in Calcutta. All the

hold British Medical degrees and are engaged in Public Health work. They read lectures in former years for the trifling remuneration of Rs. 100 or so a month. The arrangement, however, did not suit the Director of Public Health, possibly because the men were all Indians. Now in addition to the European professor we have mentioned, there is another European officer on a salary of Rs. 26,000 a year for Laboratory work. This work has for several years past been performed by Assistants in the Public Health Laboratory for the small remuneration of Rs. 250 a year. These Assistants are fully engaged in Laboratory work as daily men and the little extra teaching work was done in addition to their duties. Although the expensive arrangement went on smoothly some time, still it was abandoned; and two officers at a cost of Rs. 56,000 a year have been employed. In this connection it should be noted that the Assistants who did the work in previous years have still been asked to bear the brunt of the work. In addition to this, a portion of the practical work now is under the supervision of the other instructors of the Tropical School who, however, have not been officially appointed for the purpose. The services of European officers who have been appointed on high salaries might have been dispensed with.

The Handloom Industry.

The *Indian Social Reformer* shows in its statistics of the Inland Trade of India in 1920-21, that the increase in the output of power-looms in the whole country since 1913-14 is about 50,000, and that at least the same quantity was supplied in 1920-21 by handlooms. This, according to our contemporary, "brings out the fact that there is a definite limit to the expansion of the power-loom industry, but the handloom industry seems to be capable of practically indefinite expansion at the time of international crisis. If the handloom industry had been extinct in India, some of our more ardent advocates of modern industrialism would wish, large sections of the population during recent years should have gone without a rag to cover their nakedness. While, therefore, it is possible to overdo the cult of the Shri Krishna, there is even more danger of over-estimating its importance in this country. From the broad national standpoint, the Indian statesman should ever

extend a protecting hand to the handloom weaver in his cottage home."

Angora and Capitulations.

It is cheerful news that the Angora government has set at naught the capitulations. They are very humiliating to self-respecting independent nations, being "an arrangement by which foreigners are withdrawn, for most civil and criminal purposes, from the jurisdiction of the state making the capitulation. Thus in Turkey arrangements termed capitulations, and treaties confirmatory of them, have been made between the Porte and other States by which foreigners resident in Turkey are subjected to the laws of their respective countries.... The practical result of the capitulations in Turkey is to form each separate colony into a sort of *imperium in imperio*, and to hamper the local jurisdiction very considerably."—*Encyclo. Brit.*

Nur Jahan and Jahangir.

In a paper read at the fourth meeting of the Indian Historical Records Commission Mr. Beni Prasad, Assistant Professor of History at the University of Allahabad, has tried to show from contemporary sources that the deep stain attaching to the character of the Empress Nur Jahan for having married the Emperor Jahangir who got her first husband murdered for securing her, is not justified by the facts of history. Nur Jahan is one of the outstanding characters in Indian history. Great personalities are priceless national possessions. But moral guilt detracts from the worth of personalities. Therefore he who succeeds in proving that a historical personage was not really guilty of what he or she is generally thought to have been guilty of renders noteworthy service to society. Such service would stand to the credit of Mr. Beni Prasad should his paper stand the scrutiny of historians.

India's Debt to Britain.

Since the end of the war the British Indian Government has borrowed large sums in Britain. The amounts, dates, and rates of interest are mentioned below.

£ 7,500,000	at par	April 1921	7 p. c.
" 10,000,000	" 93½	December 1921	5½ "
" 12,500,000	" 96	June 1922	" "
" 20,000,000	" 85	November 1922	4½ "
Total £ 50,000,000 or 75 crores of Rupees.			

India's previous debt to Britain was £170,000,000. So the grand total is £220,000,000, or three hundred and thirty crores of rupees. The more the money borrowed for India in Britain, the stronger becomes Britain's hold on India. The larger the number of the British creditors of India and the larger their lendings, the greater becomes the British opposition to the winning of self-rule by Indians; because the British investors apprehend that a self-governing India may repudiate the loans, or reduce the rates of interest, or may really become insolvent and unable to pay.

In addition to being politically disadvantageous to us, foreign loans are also economically bad for us, in as much as the sums paid as interest go away from the land and do not bear fruit here. Large loans also enable the Government to incur extravagant expenditure and at the same time keep up the appearance of solvency, which is detrimental to our interests.

Parliament as the Fountain-head of Justice.

Years ago the late Mr. W. T. Stead wrote in *The Review of Reviews* in terms of high praise of the journalistic ability of the Banjabi gentleman whose pen-name is "St. Nihal Singh." Mr. Singh has most probably come into touch with a more diversified element in Parliament than any other Indian. It is such a man who writes in *The Amrita Bazar Patrika* that for him "the illusion that Parliament is the fountain-head of justice—that it is the champion of every lost cause—does not exist. It did exist at one time: but it exists no longer."

A few among the persons sent to St. Stephens are idealists, and may be expected to resist all they can the attempt to hold us in subjection. While their moral support will be of the highest value to us, it cannot be effective until there is a majority in Parliament willing to make India mistress in her own house, no matter how adversely it may affect the market for the products of British Universities and of the British factories. That majority, unfortunately for us, does not exist in the Parliament which has just begun to function.

There was a time when many Indians thought that the Liberals would do great things for India. That hope has perished.

Some Indians think that Labour would justice done to India. As a labour Government may not be very far off, we may have to wait long to witness the achievement of Labour.

Questions at Issue Between University and Legislature.

A persistent attempt is being made to obscure the questions really at issue between the Calcutta University and the Legislature of Bengal, and a clear statement of them will explain the situation to the public on side Calcutta. The questions are—
(1) Is the Legislature competent to lay down rules for the spending of the public money granted by it and to pronounce an opinion on any policy which, if adopted, is likely to lead to recurrent appeals for the tax-payer's money? For it should be borne in mind that the overgrown post-graduate department of the Calcutta University and its reckless expenditure on printing had made it wade on deficit budgets for some years past, though the deficits have been concealed by its swelling up its entire reserve (leaving a credit balance to fall back upon in a temporary emergency), pouring trust-money the time being into the current non-reimbursable expenditure, and diverting earmarked funds to other than their legitimate purposes. All these "petty shifts and temporary expedients" have at last broken down, every sensible man has been predicting this would; and to-day the University's deficit is 5½ lakhs of rupees for the present year or with no assets within sight to meet even a fraction of it.

But it should be remembered that such a huge deficit will recur *year after year* and Bengal tax-payer will be saddled with a *permanent* burden of over five lakhs payable annually to the University, unless Sir Ashutosh's* megalomania is cured and a Senate formed with less crude notions of finance and a greater sense of its *own* responsibility.

How can the Legislature be expected to find money continually, while Sir Ashutosh is opening new branches in the Post-graduate Departments and appointing new lecturers (sometimes at the rate of two teachers to a

* We mean Sir Ashutosh Mukherjee and not Ashutosh Chaudhuri, as the latter is well-known for his concurrent judgments.

and a Senate with its "co-operators" rejecting all appeals for moderation and foresight in "overwhelming majorities", as the reporter triumphantly describes

the Legislature has, therefore, the granting of 5½ lakhs to the University this year, without imposing checks on its improvidence and financial methods, will not be the end, but the beginning, as it will upon year after after to pay the Sir Ashutosh is lustily bawling. The Legislative Council, which has a lively sense of its duty to the Senate, has wisely decided (Senate) House in order before it way public money to such a shiftless body. The Legislature's policy of betraying the trust reposed in it makes an unconditional grant to the University. The proprietor of the Encumbered Estate—"the number is more appropriate here", if I borrow the classic remark of Sir Ashutosh on the University, - must be permitted to create unlimited

a second question, which has been obscured by hired partisans in the press, - should the Calcutta University be treated as a public body in the world, or only without framing and passing *fore-hand*, without strictly controlling it afterwards, and in disregard of its own principles of finance that it may re-appropriate grants nor add to its debts in the midst of the year if it runs on a deficit budget?

The world outside Calcutta will be surprised to learn that not only has the practice of the Calcutta University under Sir Ashutosh, but also Sir Ashutosh Mookerjee, his concurrent brother—has been the antithesis of such sound financial management, but also that there are Calcutta who deny the wisdom of this policy and the right of the

management, and confronting the Legislature in a spirit of *tu quoque*.

A few facts will illustrate the point. When, at the wishes of the Legislative Council, the Accountant-General examined the accounts of the University and after exposing its irregular, confused and ruinous methods, suggested the right principles of financial management, the remark was made in the Senate ("amidst loud applause"?)— "These are the rules we have sketched in our draft budget rules." Here it should be explained that, while every honest and efficient public body has its rules of financial procedure, the Calcutta University has none. It resolved years ago to frame such rules, but they had not yet been placed before the Senate and passed,—not to speak of their being enforced in practice.

When the deplorable financial methods of the University were commented on in the Council long ago, the Senate should have adopted and published these rules. But our learned Lancelot Gobbo would not budge. Then, again, when in March 1922, the Legislature granted the University about 1½ lakhs and the Minister assured the House that the learned prodigal was willing to place his financial system on a sound footing, nothing was really done. The Senate appointed a Committee, no doubt, but only to survey and justify its past reckless expenditure. But the Report of this Committee was deliberately held back till after the top simple and trustful legislator had voted 2½ lakhs to the University in July last. The budget rules were not passed even then! Next (in September, 1922) came the Accountant-General's exposure of how the University spends large sums without any system except individual caprice. Even then the draft budget rules were not passed; our Lancelot Gobbo would not budge. He adhered to his childish plot of getting money out of the Legislature *unconditionally* and the Legislature boasting to the world of his diplomatic victory.

Now, every man who wants to conduct business *honestly* and with a view to efficiency

of Bengal a slap in the face and say, "It is for me to spend and for you to find the money without question. I am the master here."

In countries familiar with representative government it would be considered inconceivable that a body enjoying a parliamentary grant can adopt such an attitude to the Legislature, or that a body professing to be learned should be so ignorant of the first principles of political science as to question the right of the money-granting organ to lay down principles and policy for the expenditure of that money.

The learned Ph. D.'s of the Calcutta post-graduate department are at present too busy over their theses on *Human vitality and its survival after three months' starvation*, *The quantitative analysis of answer-papers examined without remuneration*, *The influ-*

ence of the Vaisnav sect of Kartabhaj on the recent academic literature of Bengal, *The Art of the Dedicator*, *The æsthetic of Oscar Wilde when robed in a professor's gown*, and similar original and erudite subjects of research. This fact explains why they are blissfully ignorant of the fact that the British Parliament made it a condition of its recent offer of increased grants to Oxford and Cambridge that Parliament should have the right of dictating the regulations (statutes) to be followed by these Universities.

The public will now see why the Bengal Legislature does not consider it safe to entrust public money to Sir Ashutosh,—we again refer to the *Saraswati*, and not to his learned ex-junior,—unless and until there is a change of heart in him and his Old Guards.

Granny's School.



(By Sarada Charan Ukil)

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